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WEDIC BIBLIOGRAPHY

NEW INDIAN ANTIQUARY

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Archaeology, Art, Epigraphy, Folklore, Geogra-
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Numismatics, Philosophy, Religion and all
subjects connected with Indology.

EDITED BY

S. M. KATRE, M. A., Ph. D. (London)

AND

P. K. GODE, M. A.

EXTRA SERIES VII

VEDIC BIBLIOGRAPHY

KARNATAK PUBLISHING HOUSE
BOMBAY 2

VEDIC BIBLIOGRAPHY

[An up-to-date, comprehensive, and analytically
arranged register of all important work
done since 1930 in the field of the
Veda and allied antiquities
including Indus Valley
Civilisation.]

BY

R. N. DANDEKAR, M.A., Ph.D.,
Bhandarkar Oriental Research Institute, Poona

KARNATAK PUBLISHING HOUSE

BOMBAY

1946

BY THE SAME AUTHOR

1. DER VEDISCHE MENSCH
2. A HISTORY OF THE GUPTAS
3. VEDIC MYTHOLOGICAL TRACTS
 - (i) Savitr
 - (ii) Asura Varuṇa
 - (iii) Viṣṇu
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4. VEDIC PSYCHOLOGICAL STUDIES
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5. TWENTY-FIVE YEARS OF VEDIC STUDIES
1917-1942 : A Survey
6. JÑANADIPIKĀ (Devabodha's Commentary on the Ādiparvan of the Mahābhārata, critically edited and published for the first time)
7. RASARATNAPRADIPKĀ of Allarāja (A work on the *Rasa*-theory, belonging to the first decade of the 14th century A.D., critically edited and published for the first time)

TO
DR. SHRIPAD KRISHNA BELVALKAR
WHO INITIATED ME IN THE STUDY
OF THE VEDA

PREFACE

On the occasion of the Silver Jubilee of the Bhandarkar Oriental Research Institute, which was celebrated in January 1943, I edited, on behalf of the Institute, two Volumes—*Progress of Indic Studies* and the *Silver Jubilee Volume of the Annals of the BORI*. The purpose of the first of these Volumes was to present an exhaustive survey of all important work done in several fields of Indology, in India and outside, during the period of twenty-five years from 1917 to 1942. I have written for that Volume a paper on “Twenty-five Years of Vedic Studies”. While collecting material for that survey, I felt the most urgent need of a scientifically-planned analytical bibliography of Veda and allied antiquities. Professor Louis RENOU has, in his monumental *Bibliographie Védique* (Paris 1931), given almost a complete record of all that has been done about Veda in any country up to 1930. That remarkable work, which evinces colossal industry on the part of the compiler, contains about 6,500 entries and forms an exhaustive index of all published Vedic texts and the entire body of exegetical and critical literature connected with those texts directly or indirectly. A similar bibliography of all work done in this field, since 1930, was urgently needed. I therefore undertook to do that work myself and also announced, in my article in *Progress of Indic Studies*, my intention to publish my *Bibliography* at an early date. The present *Vedic Bibliography* is the fruit of my single-handed labour in that direction. I propose to prepare and publish, at suitable intervals, further volumes of this *Bibliography*. I continue to collect material for that work.

The present *Vedic Bibliography* may be regarded as the continuation of the great work which has been done by RENOU through his *Bibliographie Védique*. I have tried to present through my *Bibliography* an exhaustive analytical register of all significant writings, dealing with the Veda and allied antiquities, which have been produced between 1930 and 1945. Several writings on the subject belonging to the period before 1930, which have not been referred to in RENOU's *Bibliographie*, have also been included in this work. This *Bibliography* contains about 3,500 entries which

are divided subjectwise in 21 chapters and are further subdivided in 168 sections. I have given the essential contents of a large number of important writings either in the words of the writers themselves or of the reviewers or in my own words. Important reviews on the works have also been mentioned. A detailed table of contents given at the beginning will clearly indicate the extent of the entire work. Special mention may however be made of the fact that a complete analytical bibliography of all work done up-to-date in the field of the Indus Valley Civilisation is given here for the first time. I have tried to make this *Bibliography* as complete and up-to-date as possible, and still I am conscious of its many deficiencies. In this connection, attention may be particularly drawn to the longish *Supplement* added to the *Bibliography*.

In my work I have generally followed RENOU'S plan. But the constant use, which I had to make of RENOU'S *Bibliographie* for my own Vedic researches, had persuaded me to think that the method of classification of entries adopted by RENOU could have been more practical and useful. I have therefore slightly modified that method in my *Bibliography*. A glance at the tables of contents in the two works would make this point clearer. While classifying the entries, greater consideration is shown to the contents of books and articles rather than to their titles. A complete list of periodicals etc., and indexes of authors and words, which are given in this *Bibliography*, will, it is hoped, be found useful.

My first word of thanks in connection with the publication of this *Bibliography* is due to Dr. S. M. KATRE, the Director of the Deccan College Research Institute, Poona, and the Editor of the *New Indian Antiquary*. All along he evinced a genuine personal interest in this my work and ultimately persuaded the Karnatak Publishing House to undertake its publication in the "New Indian Antiquary Extra Series". I must also thank my friend and colleague, Prof. P. K. GODE, the Joint Editor of the *New Indian Antiquary*, who has helped me *mit Rat und Tat* throughout the preparation of this *Bibliography*. The academic collaboration of Professors KATRE and GODE for the last several years has now become almost proverbial and has proved a very unique and fruitful phenomenon in Indology. Without their personal interest in my work, I wonder how this *Bibliography* could have been published so early. I am indeed very grateful to both these friends.

While compiling this work I had to write to several scholars doing Vedic research and I am thankful to all of them for their ready response. As usual Prof. C. R. DEVADHAR and Prof. R. D. VADEKAR, my colleagues in the Fergusson College, have given me great encouragement in my work, and so, even at the risk of appearing formal, I thank them. I also acknowledge my indebtedness to the University of Bombay for the grant-in-aid made towards the cost of the publication of this work.

*Bhandarkar Oriental
Research Institute
Poona
1st May, 1946*

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R. N. DANDEKAR

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LIST OF JOURNALS, PERIODICALS ETC. AND ABBREVIATIONS

- ABORI* : *Annals of the Bhandarkar Oriental Research Institute*, Poona.
Actes du Congrès International des Orientalistes.
AI : *Ars Islamica*. Research Seminary of Islamic Art, University of Michigan, U. S. A.
AIOC ; All India Oriental Conference (Proceedings of or Summaries of Papers read at).
ALB : *Adyar Library Bulletin (Brahmavidyā)*, Adyar.
All. Un. Mag. : *Allahabad University Magazine*, Allahabad.
All. Un. Stud. : *Allahabad University Studies*, Allahabad.
Am. Or. Soc. : American Oriental Society, Connecticut, U. S. A.
Ampurias, Barcelona.
Amritasiddhi.
 Andhra University Series, Waltair.
Anekānta, Saharanpur.
Annales de l'Université de Lyon.
Annales du Musée Guimet, Paris.
Annals of the American Schools of Oriental Research.
 Annamalai University Sanskrit Series, Annamalai-nagar.
Annual Bibliography of Indian Archaeology, Kern Institute, Leiden.
 Annual Report of the Board of Regents of the Smithsonian Institute, U.S.A.
An S. S. : Ānandāśrama Sanskrit Series, Poona.
Anthropos, Mödling.
Antiquity : A Quarterly Review of Archaeology, Gloucester, England.
AO : *Acta Orientalia*, Ediderunt Societates Orientales Batava Danica Norvegica, Leiden.
AOR : *Annals of Oriental Research*, Madras University.
AP : *Aryan Path*. Arya Sangha, Malabar Hill, Bombay.
AR : *Asiatic Review*. East India Association, London.
 Arbeit der Notgemeinschaft der deutschen Wissenschaften, Germany.
 Archaeological Survey of India, Annual Reports and Memoirs, Delhi.
Archiv für Keilschriftforschung.
Archiv für Orientforschung.
Arch. Or : *Archiv Orientální*, Prague.
Arch. Rel : *Archiv für Religionswissenschaft*, Leipzig.
Arctos, Helsinki, Finland.
Arya : Aurobindo Ashram, Pondicherry.
Asia, New York.
Asia Major.
 Bangiya Sahitya Parisat Series, Calcutta.
BB : *Bezzenbergers Beiträge zur Kunde der indogermanischen Sprachen*, Germany.

- B. B. C. I. Railway Annual*, Bombay.
- BDCRI : Bulletin of the Deccan College Post-Graduate Research Institute*,
Poona.
- BEFEO : Bulletin de l'Ecole Française d'Extrême-Orient*, Hanoi.
- Beiträge indogermanischer Sprachwissenschaft und Religion*, Stuttgart.
- Ben. Sk. Series : Benares Sanskrit Series*, Benares.
- Bhārati*, Nagpur.
- Bh. Or. Ser. : Bhandarkar Oriental Series*, BORI, Poona.
- Bh. Vid. : Bhāratiya Vidyā*, Bhāratiya Vidyā Bhavan, Bombay.
- BI : Bibliotheca Indica*, Royal Asiatic Society of Bengal, Calcutta.
- Bibliothèque du Museon*, Université Louvain.
- Bijdragen tot de Taal-Land-en Volkenkunde van Nederl.-Indie*, The Hague,
Holland.
- BORI : Bhandarkar Oriental Research Institute*, Poona.
- BP : Buddhaprabhā*, Buddha Society, Bombay.
- BSL : Bulletin de la Société de Linguistique de Paris*, Paris.
- BSOS : Bulletin of the School of Oriental and African Studies*, London.
- BSS : Bombay Sanskrit and Prakrit Series*, Bhandarkar Oriental Research
Institute, Poona.
- Bull Acad Polon : Bulletin international de l'Académie Polonaise des sci-
ences et des lettres, classe d'histoire et de philosophie*, Krakau.
- Bull A C L S : Bulletin of the American Council of Learned Societies*,
U. S. A.
- Bulletin des Musées Royaux d'Art et d'Histoire*, Bruxelles.
- Buletino dell'Istituto Italiano per il Medio ed Estremo Oriente*, Italy.
- Bulletin of the International Committee of Historical Sciences*.
- Bull Mus Fine Arts : Bulletin of the Museum of Fine Arts*, Boston, U.S.A.
- Bull Phon Stud : Bulletin of Phonetic Studies*.
- Bull RVRI : Bulletin of the Rama Varma Research Institute*, Trichur,
Cochin.
- Bull Soc Polon : Bulletin de la Société Linguistique Polonaise*, Krakau.
- Cahiers de la Société Asiatique*.
- Cal. Sk. Series : Calcutta Sanskrit Series*, Calcutta.
- Ch. SS : Chowkhamba Sanskrit Series*, Benares.
- Citramayajagat : Marathi Monthly*. Chitrashala Press, Poona.
- CōJ : Calcutta Oriental Journal*, Calcutta.
- Comm. Vol. : Commemoration Volume*.
- CR : Calcutta Review*. Calcutta University, Calcutta.
- Dacca University Studies*, Dacca.
- D. A. V. Coll. Pub. : Publications of the Dayananda Anglo-Vedic College*,
Lahore.
- Day. Sk. Gr. : Dayananda Sanskrit Granthamala*, Lahore.
- Der alte Orient*.
- Der Türmer*.
- Deutsches Bibliographisches Jahrbuch*.
- Deutsche Vierteljahrsschrift (Literaturwissenschaft und Geistesgeschichte)*,
Berlin.
- Die Religion in Geschichte und Gegenwart*.

Die Sonne.

DLZ : Deutsche Literatur-Zeitung, Leipzig.

ER : Educational Review, Madras.

Ethnologischer Anzeiger.

Étud Trad : Études Traditionelles, Paris.

Examiner (The).

FF : Forschungen und Fortschritte, Berlin.

FF Comm : Finnisch-ugrische Forschungen (Communications of),
Helsinki, Finland.

Folklore, pub. William Blaisher, London.

Gazette des Beaux-Arts.

Geistige Arbeit, Berlin.

GGA : Göttingische Gelehrte Anzeigen, Berlin.

Glasgow University Oriental Society Transactions, Glasgow.

GOS : Government Oriental Series, Bhandarkar Oriental Research Institute, Poona.

Govt. Or. Lib. : Government Oriental Library, Madras.

Haridāsa Sanskrit Series, Benares.

Hindoosthan (The), Calcutta.

Hind Rev : Hindustan Review, Patna.

Hindu, Madras,

Hindu Heritage.

HJAS : Harvard Journal of Asiatic Studies, Cambridge, Mass, U. S. A.

HJOS : Harvard Journal of Oriental Studies, Cambridge, Mass, U. S. A.

Högskolas Arsskrift, Göteborg.

IA : Indian Antiquary, Bombay.

IC : Indian Culture. Indian Research Institute, Calcutta.

Ideal Home Magazine, Amritsar.

Idg. Jhb. : Indogermanisches Jahrbuch, Berlin.

IF : Indogermanische Forschungen, Berlin.

IHQ : Indian Historical Quarterly. Calcutta Oriental Press, Calcutta.

IL : Indian Linguistics. Bulletin of the Linguistic Society of India,
Lahore and Calcutta.

Ill Lond News : Illustrated London News, London.

Illustrated Weekly of India, Bombay.

ILQ : Iran League Quarterly. Iran League, Bombay.

Ind. Hist. Cong. : Indian History Congress (Proceedings of or Summaries of Papers read at).

India and the World, Calcutta.

Indian Arts and Letters. India Society, London.

Indian Journal of Psychology, Calcutta.

Ind. Phil. Cong : Indian Philosophical Congress (Proceedings of or Summaries of Papers read at).

Ind. Rev. : Indian Review. G. A. Natesan and Co., Madras.

Ind. Sc. Cong. : Indian Science Congress (Proceedings of or Summaries of Papers read at).

Isis.

- Isl. Cult.* : *Islamic Culture*. The Nizam's Government Press, Hyderabad-Deccan.
- JA* : *Journal Asiatique*, Paris.
- JAHS* : *Journal of the Andhra Historical Research Society*, Rajahmundry.
- Jaina Gazette*, Lucknow.
- J Am Folk* : *Journal of the American Folklore*, Menasha, Wis., U. S. A.
- J Annam U* : *Journal of the Annamalai University*, Annamalainagar.
- J Ant* : *Jaina Antiquary* (The) Jaina Siddhanta Bhavana, Arrah.
- J Anthrop S* : *Journal of the Anthropological Society*, Bombay.
- JAOS* : *Journal of the American Oriental Society*, New Haven, U. S. A.
- JASBL* : *Journal of the Asiatic Society of Bengal (Letters)*, Calcutta.
- J Assam Res Soc* : *Journal of the Assam Research Society*, Gauhati.
- Jaya Karnātaka*, Dharwar.
- JBBRAS* : *Journal of the Bombay Branch of the Royal Asiatic Society*, Bombay.
- JBHS* : *Journal of the Bombay Historical Society*, Bombay.
- JBHU* : *Journal of the Benares Hindu University*, Benares.
- J Bom U* : *Journal of the University of Bombay*, Bombay.
- JBORS* : *Journal of the Bihar and Orissa Research Society*, Patna.
- JBRs* : *Journal of the Bihar Research Society*, Patna.
- JCOI* : *Journal of the K. R. Cama Oriental Institute*, Bombay.
- JCRAS* : *Journal of the Ceylon Branch of the Royal Asiatic Society*, Colombo.
- J Dept Lett* : *Journal of the Department of Letters*, University, Calcutta.
- JGIS* : *Journal of the Greater India Society*, Calcutta.
- JGJRI* : *Journal of the Ganganath Jha Research Institute*, Allahabad.
- JGLS* : *Journal of the Gipsy Lore Society*, Liverpool.
- JGRS* : *Journal of the Gujarat Research Society*, Bombay.
- JIH* : *Journal of Indian History*. G. S. Press, Madras.
- J Ind Soc Art* : *Journal of the Indian Society of Arts*, Calcutta.
- J Mus Acad* : *Journal of the Music Academy*, Madras.
- J Mys U* : *Journal of the Mysore University* (also *H-YJMU*), Mysore.
- JOR* : *Journal of Oriental Research*, Madras.
- Journal of the Manchester University Egyptological and Oriental Society*, Manchester.
- J Nag U* : *Journal of the Nagpur University*, Nagpur.
- Journal of the Royal Anthropological Institute of Great Britain and Ireland*, London.
- Journal of the Transactions of the Society for promoting Study of Religion*.
- J Pol Soc* : *Journal of the Polynesian Society*.
- JRAS* : *Journal of the Royal Asiatic Society of Great Britain and Ireland*, London.
- JRS Art* : *Journal of the Royal Society of Arts*, London.
- JSHS* : *Journal of the Sind Historical Society*, Karachi.
- J Soc Sc* : *Journal of Social Sciences*, Lucknow.
- JTSML* : *Journal of the S. M. Library*, Tanjore.
- J Univ Mad* : *Journal of the University of Madras*, Madras.
- JUPHS* : *Journal of the United Provinces Historical Society*, Lucknow.

JVOI : Journal of the Śrī Venkateśvara Oriental Research Institute,
Tirupati.

JVS : Journal of Vedic Studies, Lahore.
Kalpaka, Coimbatore.

Kar Hist Rev : Karnatak Historical Review, Dharwar.

Kashmir Series of Texts and Studies, Srinagar.

KB : Königsberger Beiträge, Königsberg.

KKT : Kalyāṇa-Kalpa-Taru, Gorakhpore.

Klio, Leipzig.

KPH : Karnatak Publishing House, Bombay.

KSPP : Kannaḍa Sāhitya Pariśat Patrike. Kannada Literary Academy,
Bangalore.

KSS : Kashi Sanskrit Series, Benares.

KZ : Zeitschrift für vergleichende Sprachforschung begründet von A. Kuhn.
Göttingen.

Le Muséon.

Lg : Language. Journal of the Linguistic Society of America, Philadelphia.
Licht des Ostens.

Litt Or : Litteraturae Orientalae, Leipzig.

LSAm : Linguistic Society of America, Philadelphia.

LZB : Literarisches Zentralblatt, Leipzig.

Mahabodhi. Mahabodhi Society, Calcutta.

Man, Royal Anthropological Institute of Great Britain and Ireland,
London.

Mem Arch Sur : Memoirs of the Archaeological Survey of India, New
Delhi.

Mem Madras Lib Assn : Memoirs of the Madras Library Association,
Madras.

Mémoires de la Commission Orientaliste, Krakow.

Mémoires de la Société Finno-Ougr., Helsinki, Finland.

Memorias del Instituto Ibérico Oriental, Barcelona.

Memoire : Reale Accademia Nazionale dei Lincei.

Mīmāṃsā-Grantha-Prakāśaka—Samiti, Poona.

M in I : Man in India, Ranchi.

MKAW : Mededeel. der Kon. Akademie van Wetenschappen te Amsterdam
(Letterkunde).

MO : Monde Orientale, Paris.

Monographie Archiva Orientalniho, Prague.

Motive.

MPO : Melanges de philologie orientale, Louvain.

MR : Modern Review (The), Calcutta.

MSL : Mémoires de la Société de Linguistique de Paris, Paris.
Museum.

Nag Un J : Nagpur University Journal, Nagpur.

NGGW : Nachrichten Göttingischer Gesellschaft der Wissenschaften.

NIA : New Indian Antiquary. Karnatak Publishing House, Bombay.

NPP : Nāgarī Pracārīṇī Patrikā. Hindi Journal published by the Nagari
Pracarini Sabha, Benares.

- NR** : *New Review* (The), Calcutta.
NTS : *Norsk Tidsskrift for Sprogvidenskap*, Oslo.
OBA : Oriental Book Agency, Poona.
OLD : *Oriental Literary Digest*, Poona.
OLZ : *Orientalistische Literatur-Zeitung*, Leipzig.
 Punjab University Publications, Lahore.
Phil. Quart : *Philosophical Quarterly*. Organ of the Institute of Philosophy and the Indian Philosophical Congress, Amalner and Calcutta.
PO : *Poona Orientalist*. Oriental Book Agency, Poona.
Pr. Bh. : *Prabuddha Bhārata* (Awakened India), Calcutta.
Proc. Am. Phil. Ass. : *Proceedings of the American Philological Association*.
Proc. Br. Ac. : *Proceedings of the British Academy*, London.
Pr V : *Prācya Vāṇī*, Calcutta.
Puruṣārtha (Marathi Monthly), Svādhyāya Maṇḍala, Aundh.
PWSB St. : *Prince of Wales Sarasvati Bhavana Studies*. Benares.
PWSB Texts : Prince of Wales Sarasvati Bhavana Texts, Benares.
QJMS : *Quarterly Journal of the Mythic Society*, Bangalore.
Razón y Fe, Madrid.
Religions.
Rendiconti : *Reale Accademia Nazionale dei Lincei*.
Research and Progress, Berlin.
Revista Asiatica.
Revista de Estudios Biblicos, Madrid.
Revista fundatular regale, Bukarest.
Rev Phil Rel : *Review of Philosophy and Religion*. Academy of Philosophy and Religion, Poona.
Rev Rel : *Review of Religion*.
Revue d'assyriologie et d'archéologie orientale.
Revue d'histoire et de philosophie des religions.
RHA : *Revue Hittite et Asiatique*, Paris.
RHR : *Revue de l'histoire des religions*, Paris.
RIGI : *Rivista indo-greco-italica*, Naples.
RO : *Rocznik Orientalistyczny*, Lwow, Poland.
RSO : *Rivista degli studi orientali*, Rome.
Rūpam.
Sahyādri : Marathi Monthly : Kesari-Maratha Office, Poona.
Samādhi, Bologna.
Saṁskṛta-Sāhitya-Pariṣat-Patrikā, Calcutta.
Saṁśodhaka, Marathi organ of the Rajawade Samsodhana Mandir, Dhulia.
S and C : *Science and Culture*. Indian Science News Association, Calcutta.
SBBAW : *Sitzungsberichte der bayerischen Akademie der Wissenschaften*, Munich.
SBH : *Sacred Books of the Hindus*.
SBPAW : *Sitzungsberichte der preussischen Akademie der Wissenschaften*, Berlin.
SBSAW : *Sitzungsberichte der sächsischen Akademie der Wissenschaften*.

Science and Society, New York.

Scientia, Bologna.

Social Welfare (The). An English Weekly, Bombay.

Speculum. Journal of Mediaeval Studies, Cambridge, Mass, U. S. A.

Sprawozd Pol Akad : Sprawozdania z czynności i posiedzien Polskiej Akademii umiejtności, Krakow, Poland.

Sri Aurobindo Mandir Annual, Pondicherry.

St I F Cl : Studi italiani di Filologia Classica. Florence.

Studia Orientalia, Helsingfors.

St. Xavier's College Magazine, Bombay.

Sudhoffs Archiv für Geschichte der Medizin.

TITLV : Tijdschrift voor Ind. Taal-Land-en Volkenkunde. Royal Batavia Society of Arts and Sciences, Bandoeng.

Times (Weekly), London.

TPN : Towarzystwa Przyjaciół Nauk w Wilnie (Rozprawy i materiały wydzielni), Wilno.

Tr : Triveni, Bangalore City.

TSS : Trivandrum Sanskrit Series, Trivandrum.

Uchenye zapiski instituta jazyka i literatury, Moscow.

University of California Publications in Linguistics, Los Angeles.

University of Ceylon Review. Colombo.

Uppsala Universitæt Arsskrift. Uppsala.

Ūrmi, Gujarati Monthly.

Urusvati Journal. Roerich Museum, Himalayas.

Vaidika Dharma, Hindi Monthly published by the Svādhyāya Maṇḍala, Aundh.

Ved. Kes. : Vedānta Kesari, Ramakrishna Math, Madras.

Ved. Mag. : Vedic Magazine, Kangri.

Vis. Bh. Quart. (VBQ) : Vishva Bharati Quarterly, Santiniketan.

VOS : Śrī Veṅkaṭeśvara Oriental Series, Tirupati.

VVR Inst : Vishveshvarananda Vedic Research Institute, Lahore.

WBKL : Wiener Beiträge zur Kulturgeschichte und Linguistik. Wien.

Welt der Religion, Berlin.

Wiss. und Kull. : Wissenschaft und Kultur.

W u S : Wörter und Sachen. Kulturhistorische Zeitschrift für Sprach- und Sachforschung, Heidelberg.

WZKM : Wiener Zeitschrift für Kunde des Morgenlandes, Wien.

ZDMG : Zeitschrift der Deutschen Morgenländischen Gesellschaft, Leipzig.

ZE : Zeitschrift für Ethnologie, Berlin.

Zeitschrift für Missionskunde und Religionswissenschaft.

Zeitschrift für Rassenkunde.

Zentralblatt für Bibliothekswesen.

Z fd A : Zeitschrift für deutsches Altertum und deutsche Literatur, Berlin.

ZII : Zeitschrift für Indologie und Iranistik, Leipzig.

I. ṚGVEDA

1. . TEXT, TRANSLATION, EXEGESIS.

1. Ṛgveda, with the commentary of Udgīthācārya. Ed. SASTRI, Visvabandhu ; pub. Dayananda Sanskrit Series 15, Lahore.

2. Rig-veda. Ed. HOOVEN, H. N., Athens-Ohio, 1933.

3. Ṛgveda-Saṁhitā. Ed. by a Board of Editors ; pub. Indian Research Institute, Vedic Series 1, Calcutta 1933-36. (1) Text with accent-marks, padapāṭha of Śākalya, bhāṣya of Sāyaṇa, extracts from other ancient Indian commentaries, viz. those of Skandasvāmin, Veṅkaṭamādhava, Guṇaviṣṇu, Ānandatīrtha etc., explanatory and crit. notes in Sanskrit and variant readings. (2) English translation (in the light of Sāyaṇabhāṣya), crit. notes embodying different interpretations of European scholars and synopsis of results of historical, geological, archæological and philological researches. (3) Hindi and Bengali translations of the text and the Sāyaṇabhāṣya.

Part I, Aug. 1933 ; Part II, Sept. 1933 ; Part III, Oct.-Dec. 1933 ; Part IV, Jan.-Mar. 1934 ; Part V, Dec. 1934 ; Part VI, Aug. 1936. [The portion published so far comes up to I. 8.10].

Rev. : C. K. RAJA, *JOR* 7 (1933) ; A. B. KEITH, *JRAS* 1934 ; RAGHU VIRA, *JVS* I (1934) ; Ed. *M in I* 14 (1934) ; ANON, *India and the World* 3 (1934) ; W. WUEST, *OLZ* 38 (1935) ; H. D. VELANKAR, *JBBRAS* 11 (1935) ; R. L. TURNER, *BSOS* 8 (1935) ; ANON, *Pr. Bh.*, 40 (1935) ; L. RENOUE, *JA* 228 (1936).

4. Ṛgveda-Saṁhitā, with Ṛgarthadīpikā of Veṅkaṭamādhava. Ed. SARUP, Lakshman ; pub. Motilal Banarasi Dass, Lahore, in 6 Volumes : Vols. 1 to 3 published. (1) Text with padapāṭha. (2) Hitherto unpublished pre-Sāyaṇa commentary of Veṅkaṭamādhava. (3) Critical apparatus containing all the different interpretations of ṚV—words, available from Indian sources.

[Veṅkaṭa offers a scientific explanation of most obscure passages of ṚV. ; crit. and comparative foot-notes by Ed.]

5. Ṛgveda-Saṁhitā. Ed. SATVALEKAR, S. D. ; pub. Svādh-yāya Maṇḍala, Aundh 1939 (2nd Ed. 1940). Text.

Rev. : H. D. VELANKAR, *J Bom U* 1941 ; B. K. GHOSH, *IC* 8 (1941).

6. **R̥gveda.** pub. Shiva Sahitya Kutir, Jalpaiguri 1942 onwards.

[in 64 volumes : Sk. text : Sāyaṇa's paraphrase : poetic transl. in Bengali : a big essay on a Vedic theme in each Vol. : notes etc.]

7. **R̥k-Saṁhitā**, with the bhāṣya of Skandasvāmin and the dīpikā of Veṅkaṭamādhava. Ed. RAVIVARMA, L. A. ; pub. TSS, Tri-vandrum.

Part I (1st adh. in 1st aṣṭ.) TSS 96, 1929 ; Part II (2nd adh. in 1st aṣṭ.) TSS 115, 1933 ; Part III, TSS 146, 1942.

8. **R̥gveda-Saṁhitā**, critically edited with Sāyaṇa-bhāṣya ; pub. Vaidika Saṁśodhana Maṇḍala, Poona 1933-1941.

Vol. I (Maṇḍala 1) 1933 ; Vol. II (Maṇḍalas 2-5) 1936 ; Vol. III (Maṇḍalas 6-9) 1941.

[A standard edition of Sāyaṇa's monumental work.]

Rev. : Vol. I. RAGHU VIRA, *JFS* 1 (1934) ; ANON ; *M in I* 17 (1937). Vol. I and II. S. M. KATRE, *ABORI* 18 (1937) ; E. H. JOHNSTON, *JRAS* 1938 ; C. K. RAJA, *ALB* 2 (1937) ; Vol. II. W. PRINTZ, *ZDMG* 92 (1938). Vol. III. C. S. V., *JIH* 21 (1942) ; M. M. GHOSH, *IHQ* 18 (1942) ; C. K. RAJA, *ALB* 6, (1942) ; H. D. VELANKAR, *J Bom U* (1942) ; R. D. LADDU, *PO* 7 (1942). Vol. I-III. B. K. GHOSH, *IC* 8 (1942).

9. **R̥gveda-Saṁhitā.** Text. pub. Vaidika Yantrālaya. Ajmer 1926.

[Revised edition].

10. **R̥gveda.** Marathi translation by CHITRAV, Siddheshvarashastri ; pub. Vaidika Vāṁmaya Prasāraka Maṇḍala, Poona 1928.

- ✓ 11. **The Hymns of the R̥gveda.** English translation and popular commentary by GRIFFITH, R. T. H. ; pub. E. J. Lazarus & Co., Benares 1920-26.

[3rd edition : 2 volumes].

12. **Śrutibodha.** Text of R̥V. with padapāṭha. Marathi translation by PATWARDHAN, R. V. ; Bombay 1942.

[In three volumes].

13. **R̥gveda.** Telugu translation by SASTRI, B. Mallayya ; pub. Vinayāshram, Guntur 1940.

Vol. I containing Aṣṭakas 1 and 2.

Rev. : P. S. SASTRI, *JASBL* 6 (1940).

✓14. Ṛgveda. English translation with notes by WILSON H., Bangalore 1925-28.

[New edition in 6 volumes].

2. ANUKRAMAṆĪ ETC.

1. RAJA, C. Kunhan. The Anukramaṇī Literature. VI AIOC, Patna 1930.

[RV.-Sarvānukra. by Kātyāyana. TS-Sarvānukra. by Yāska. VS-Sarvānukra. by Kātyāyana].

2. Ṛgvedānukramaṇī of Mādhavabhaṭṭa (son of Venkaṭārya). Ed. RAJA C. Kunhan. Madras Univ. Sanskrit Series 2, 1932. Appendix : Nāma and Ākhyāta Anukramaṇīs by another Mādhava.

[reconstructed by putting together all the Kārikās found in M.'s comm. on RV].

Rev. : P. V. KANE, *JBBRAS* 1933 ; C. A. RYLANDS, *JRAS* 1933 ; P. S. Subrahmanya SASTRI, *JOR* 9 (1935).

3. Sarvānukramaṇī-Padya-Vivṛtti. Ed. RAJA C. Kunhan. *AOR* (Madras Univ.) 5, 1941.

[A new comm. on Kātyāyana's Sarvānukramaṇī].

4. Sarvānukramaṇīpadyavivṛtti. Ed. RAJA, C. Kunhan. *ALB* VII (4), Adyar, Dec. 1943.

The work is metrical version of Sarvānukramaṇī ; considerable additions, elaborations and annotations. Ref. *AOR* V (2), Madras.

5. RAJA, C. Kunhan. Comparison of Mādhava's Anukramaṇī and Yāska's Nighaṇṭu. *AOR* (Madras Univ.).

6. Sūktaślokāḥ. Ed. RAJA, C. Kunhan. *JOR* 8, Madras 1934.

[Small work of only 9 stanzas ; author is Nārāyaṇabhaṭṭa of Malabar ; first stanza introductory and the remaining 8 stanzas give the number of vargas in the various sūktas of the 8 aṣṭakas].

7. Ṛgvidhāna. Ed. SASTRI, Jagdish Lal. crit. edited for the first time in Devanāgarī.

8. Kauṣītaki-śoḍaśa-karma-saṃgraha. Ed. SURYAKANTA ; pub. Motilal Banarasi Dass, Lahore 1943.

9. Ṛgveda Anukramaṇikā. pub. Vaidika Yantrālaya, Ajmer.

23. RAJA, C. Kunhan. The Chronology of the Vedabhāṣyakāras. *JOR* 10, 1936.

Yāska—a few centuries B.C. ; Durga—long before 600 A.D. ; Skandasvāmin—about 600 A.D. ; Harisvāmin—wrote his comm. on ŚPB in 638 A.D. ; Maheśvara—contemporary of Hari. ; Mādhava—perhaps a disciple of Skanda. ; Udgītha—perhaps a contemporary of Skanda., earlier than Haradatta (12th cent. A.D.) ; Mādhava, son of Veṅkatārya—about 10th cent. A.D., decidedly earlier than Sāyaṇa ; Mādhava, author of Anukramanīs, perhaps earlier than even Skanda., no definite evidence for date available ; Sāyaṇa—14th cent. A.D. ; Devarāja—later than Sāyaṇa.

24. SARUP, Lakshman. Date of Skandasvāmin. *Jha Comm. Vol.*, Allahabad 1937.

Date of Harisvāmin, commentator of ŚPB is 538 A.D. ; that of Skanda., the teacher of Hari., end of 5th cent. A.D.

25. SHARMA, D. The Authorship of Vedabhāṣyas. *COJ* 2, July 1935.

Mādhava was at least a part author of the comm. whose authorship is now ascribed to his brother and coworker, Sāyaṇa.

26. VENKATASUBBIAH, A. Guṇaviṣṇu and Sāyaṇa. *JOR* 9, 1935.

[G. not earlier than S.]

27. VENKATASUBBIAH, A. On the Date of Skandasvāmin, Maheśvara and Mādhava. *JOR* 10, 1936.

28. VENKATASUBBIAH, A. Sāyaṇa, Mādhavabhaṭṭa and Veṅkaṭamādhava. *JOR* 10, 1936.

4. METHODS ETC. OF EXEGESIS.

1. GARGE, D. V. The Contribution of the Śābarabhāṣya to R̥gveda-Exegesis. XI AIOC, Hyderabad 1941.

[a definite original contribution to the interpretation of RV words and passages made by Śabara]

2. PATEL, Manilal. Principles of Translation and Interpretation of the R̥gveda. VIII AIOC Mysore 1935.

3. PATEL, Manilal. Interpretation of the R̥gveda. *Bh. Vid.* 1, Nov. 1939.

4. RAJWADE, V. K. On the Possibility of Corruptions in the Ṛgveda. *K. B. Pathak Comm. Vol.*, Poona 1934.

5. SARUP, Lakshman. Is Yāska an infallible Guide in the Interpretation of the Ṛgveda? *Woolner Comm. Vol.*, Lahore 1940.

[Y. should be critically studied and not blindly followed]

6. SHASTRI, P. D. Exegesis of the Ṛgveda with special reference to the critical traditional Method of Interpretation. V AIOC, Lahore 1928.

5. PARTICULAR HYMNS.

1. Puruṣa-Sūktam. ASS 3, Poona. 4th Ed., 1922.

2. APTE, V. M. The Akṣa-sūkta of the Ṛgveda (X. 34). *Sahyādrī*, Poona, Oct. 1941.

[translation into Marathi.]

3. APTE, V. M. The Bhikṣu-sūkta (Ṛgveda X. 117). *Sahyādrī*, Poona, April 1942.

[Marathi translation.]

4. APTE, V. M. The Sūrya-sūkta in the Ṛgveda (I. 50). *Puruṣārtha*, Aundh, Nov. 1942.

[rendered into classical Sanskrit verse in identical metre ; translated into Marathi.]

5. APTE, V. M. The Hymn to Araṇyānī (ṚV X. 146) *Chitramayajagat*, Poona, Nov. 1942.

6. ATKINS, S. D. A Vedic Hymn to the Sun-god Sūrya. *JAOS* 58, 1938.

Translation and exegesis of ṚV I. 115.

7. BROWN, W. Norman. The sources and Nature of Puruṣa in the Puruṣasūkta. *JAOS* 51, 1931.

.... The hymn contains a number of lexical and mythological integers drawn from the sphere of the related deities, Agni-Sūrya-Viṣṇu Puruṣa is a blend of these derivative elements treated with a rudimentary personification faintly echoing an old folk-notion

8. CHATTOPADHYAYA, K. C. The Vṛṣākapi Hymn. *All. Univ. Stud.* Vol. I, 1925.

‘Erotic Mysticism’ the cult of Vṛṣākapi not necessarily originated from Dravidian culture the Sun-worship was supplanting the Indra-worship in the Parśu-Yādava community Persians of Iran may have come from the Yādava community of India

9. DATTA, Dvijadas. *Puruṣa-Sūkta : Ṛgvedic Hymn to the Supernatural Self.* pub. Sarva-dharma-samanvaya-śāstra, Comilla 1933.

[Text and comm. in English] No caste in true Hinduism

Rev. : E. J. THOMAS, *IHQ* 9 (1934); ANON, *M in I* 15 (1935).

10. GHOSE, Aurobindo. The Colloquy of Indra and Agastya. *Arya I*, Pondicherry 1914.

[RV I. 170 : Transl. and Comm. in English.]

11. GHOSE, Aurobindo. Indra, Giver of Light. *Arya I*, 1914.

[RV I. 4 : Transl. and Comm. in English.]

12. GHOSE, Aurobindo. Indra and the Thought-forces. *Arya I*, 1914.

[RV I. 171 : Transl. and Comm. in English.]

13. GHOSE, Aurobindo. Agni, the Illumined Will. *Arya I*, 1914.

[RV I. 77 : Trans. and Comm. in English.]

14. GHOSE, Aurobindo. Surya Savitri, Creator and Increaser. *Arya I*, 1914.

[RV V. 81 : Transl. and Comm. in English.]

15. GHOSE, Aurobindo. The Divine Dawn. *Arya I*, 1914-15.

[Translation and Comm. in English of RV III. 61] Uṣas is the first condition of the Vedic realisation

16. GHOSE, Aurobindo. To Bhaga Savitri, the Enjoyer. *Arya I*, 1914-15.

[RV, 82 : Translation and Comm.]

17. GHOSE, Aurobindo. Vayu, the Master of the Life Energies. *Arya* I, 1914-15.

[ṚV IV. 48 : Translation and Comm.]

18. GHOSE, Aurobindo. The God of Mystic Wine. *Arya* III, 1916-17.

[ṚV IX. 75 and 42 : Translation and Comm.]

19. GHOSE, Aurobindo. A Vedic Hymn to the Fire. *Arya* VI, 1920.

[ṚV I. 59 : A Hymn of the Universal Divine Force and Will. Translation]

20. HALL, F. E. The Śrī-Sūkta. *JASBL* 28, 1932.

Litany to Fortune : Text, translation, comm.

21. HERTEL, Johannes. Nachtrag zu Ṛgveda X. 163, Vendidad VIII. 35-72. *Asia Major* 6, 1930.

22. KARMAKAR, A. P. Vasiṣṭha's remorse over the death of his son. *ABORI* 22, 1941.

[New light on ṚV VII. 86.]

23. KARMAKAR, A. P. Puruṣa-Sūkta : ṚV X. 90. *JBBRAS* 18, Bombay 1942.

Aryan immigrants aimed at the incorporation of many of the ideas of the proto-Indians ; cf. mystic glorification of human victim in Puruṣa-sūkta—Human sacrifice.

24. KARVE, Iravati. A Note on Ṛgveda III. 31. *NIA* 2, 1939-40.

25. Śrī-Sūktam, with the Bhāṣyas of Vidyāranya, Pṛthvīdhara and Śrīkanṭhācārya. pub. Kashi SS 4, Benares.

Copious notes added.

26. Puruṣa-Sūktam, with the Bhāṣyas of Sāyaṇa, Mahīdhara, Maṅgala and Nimbārka. pub. Kashi SS 12, Benares.

27. MACNICOL, M. *Poems by Indian Women*. pub. Heritage of India, New York 1923.

Translation of the austere hymn, ṚV X. 39, ascribed to Ghoṣā.
Rev. : W. BROWN, *JAOS* 46 (1926).

28. PATEL, Manilal. A Study of Ṛgveda X, 71. *Visva. Quart.* 4, Aug.-Oct. 1938.

29. PATEL, Manilal. A Historical Hymn of the Ṛgveda : RV VII. 33. *JGRS* 1, Oct. 1939.

30. PATEL, Manilal. A Mystic-Philosophical Hymn of the Ṛgveda : RV X. 5. *Woolner Comm. Vol.*, Lahore 1940.

31. POTDAR, K. R. Āprī Hymns in the Ṛgveda. XII AIOC (Summary), Benares 1943-44.

.... stage of ritual development indicated therein and a theory as to how they came to be written (1) Āprisūktas must have had some very clear sacrificial associations. (2) They must have been written at a fairly early period of Vedic sacrifice. (3) The ritual which they visualise must have been a pretty simple one.

32. Śrīsūkta-bhāṣya of Raṅganāth Muni. Ed. RAGHAVAN, A. Srinivasa. Pudukotah 1937.

Comm. on Śrī-sūkta, which forms part of the khilas of the Ṛgveda.

Rev. : ANON., *Ved. Kes.* 24 (1938); ANON., *Pr. Bh.* 44 (1939).

33. RENOU, L. L'Hymne aus Aśvin de l'Ādiparvan. *F. W. Thomas Comm. Vol.*, Bombay 1939.

34. RÖNNOW, Kasten. Die Verse der Sarparājñī, Ṛgveda 10, 189. *MO* 25, 1931.

35. SCHAYER, St. A note on the Old Russian variant of the Puruṣa-sūkta. *Arch Or* 7, 1935.

.... common source of I-E, and non-I-E stories suggested

36. SHAMASASTRI, R. Kapila Eclipse. *JGJRI* I (3), Allahabad, May 1944.

.... RV X. 27 (attributed to Vasukra): the subject is total solar eclipse, called Kapila, and the sacrifices performed to appease the 35 gods concerned in the 35 eclipses in the subcycle of 14 lunar years.

37. TADPATRIKAR, S. N. Puruṣa-Sūkta. *Puruṣārtha* 16, Aundh, June-July, 1940.

[Marathi.]

38. VELANKAR, H. D. A Family-Hymn of the Agastyas : I. 165. XII AIOC (Summary), Benares 1943-44.

Family-hymns are hymns which record an unusual exploit of the early ancestor or rather the Founder of the Family, an

exploit which is performed with the help of Indra and which is considered as bringing great credit and glory to the whole family.

39. VESAVALA, A. K. The Dialogue between Yama and Yamī. II AIOC, Calcutta 1922.

[Compared with Mashya and Mashyani in the Bruddehish.]

40. WINTERNITZ, M. Ein Hymnus an Savitar. *Arch Or* 3, 1931.

[RV II. 38 : new translation with critical notes.]

6. PARTICULAR MANTRAS.

1. APTE, V. M. The Ṛgveda Mantras in their Ritual Setting in the Gṛhya Sūtras. *BDCRI* 1, Dec. 1939 ; Mar. 1940.

2. APTE, V. M. Ṛgveda Citations in the Mahābhārata. *Kane Comm. Vol.*, Poona 1941.

3. KRCECK, Fr. W Sprawie Ṛgwedy IV. 18.10. *RO* 1, 1925.

4. LOMMEL, H. Eine arische Form magischer Gottesanrufung. *AO* 10, 1932.

[RV I. 47.7 ; VI. 40.5 ; VIII. 8.14.] naming all places and positions where god is and all kinds of enemies that oppose you.

5. LOMMEL, H. Studies in the Veda. *AO* 11, 1933.

6. LOMMEL, H. Auslegung von Vedastellen. *AO* 11, 1933.

RV II. 38.8 ; 54.2.

7. PILLAY, P. K. N. Mantras cited by Pratīkas in the Aitareya Brāhmaṇa and not traced to the Ṛgveda. *BDCRI* 3, 1942.

. . . . These should be admitted into the RV-Khila collection

8. POUCHA, P. Ein vedisches Zeugnis für den Arbeitsgesang. *ZII* 10, 1936.

RV I. 92.3. Cf. E. SCHWENTNER, *ZDMG* 90 (1936) ;

9. SCHWENTNER, Ernst. Zu Poucha's Artikel, "Ein vedisches Zeugnis für den Arbeitsgesang". *ZDMG* 90, 1936.

10. VENKATASUBBIAH, A. On Udgītha's Commentary on R̥gveda X. 15.12. *JOR* 11, 1937.

11. VENKATASUBBIAH, A. On R̥gveda IV. 30.19. *JOR* 11, 1937.

7. GROUPS OF HYMNS.

1. BHAWE, S. S. The Problems of the Dialogue-Hymns of the R̥gveda. XI AIOC, Hyderabad 1941.

.... not possible to deny their dramatic character presuppose the existence of some sort of dr̥śya entertainment generally not connected with ritual abstruse and often mysterious language many of them connected with Indra in some way or other.

2. BROWN, W. Norman. Some Notes on the Rain Charms, RV VII. 101-103. *NIA* 2, 1939-40.

Hymns dedicated to Parjanya and the frogs are regarded as rain charms.

3. GADGIL, V. A. The Āprī Hymns in the R̥gveda. *J Bom U* 4, Nov. 1935.

[Introduction : Translation : Notes.]

4. GHOSE, Aurobindo. Hymns of the Atris. *Arya* 2-3-4, Pondicherry, 1915-16-17.

[Hymns to Agni, the Divine Will-force ; to Guardians of the Light, Sūrya, Light and Seer ; to Varuṇa ; to Mitra ; to Aryaman and Bhaga ; to Mitra-Varuṇa] " Veda is a book of esoteric symbols, almost of spiritual formulae, which masks itself as a collection of ritual poems. The inner sense is psychological, universal, impersonal Vedic language is a powerful and remarkable instrument, terse, knotted, virile, packed and in its turns careful rather to follow the natural flight of thought in the mind than to achieve the smooth and careful constructions and the clear transitions of a logical and rhetorical syntax" (from the 'Foreword').

5. GHOSE, Aurobindo. Parasara's Hymns to the Lord of Flame. *Arya* VI-VII, Pondicherry 1920.

Translation of RV I 65-73.

6. HOLST, Gustav. *Choral Hymns from the Rig Veda*. Stainer and Bell, London 1920.

[Hymns to Indra, Dawn etc. set according to European music].

7. MACDONELL, A. A. The Uṣas Hymns of the Ṛgveda. *JRAS*, 1932.

[Translation with notes of ṚV I. 48 ; 49 ; 92 ; 113 ; 123 ; 124 ; III. 61 ; IV. 51 ; 52 ; V. 79 ; 80 ; VI. 64 ; 65 ; VII. 75 ; 76 ; 77 ; 78 ; 79 ; 80 ; 81].

8. PATEL, Manilal. The ninth Maṇḍala of the Ṛgveda. *Bh. Vid.* 1-2, May-Nov. 1940.

9. PATEL, Manilal. Bhāradvāja's Hymns to Agni. *Bh. Vid.* 2-3, May-Nov. 1941.

[Translation with notes].

10. PILLAI, P. K. N. The Cultural and Social Conditions as reflected in the Similes of the Dawn-Hymns in the Ṛgveda. *BDCRI* 2, Nov. 1940.

11. POLEMAN, H. I. The Ritualistic Continuity of Ṛgveda X. 14-18. *JAOS* 54, 1934.

Ṛks in the ṚV-hymns as found in the Saṁhitā suggests particular ritualistic ideas Death-rites of the ṚV-people in ṚV X. 14 to 18.

12. DAIVATA-Saṁhitā, Vol. I-III. Ed. SATAVALEKAR, S. D. Pub. Svādhyāya Maṇḍala, Aundh 1941-42.

[Collection of all Sūktas addressed to Agni, Indra, Maruts : with introductory notes].

Rev. : H. D. VELANKAR, *J Bom U*, Sept 1942.

13. SATAVALEKAR, S. D. *Daivata-Saṁhitā*, Part I, pub. Svādhyāya Maṇḍala, Aundh 1943.

[Hindi translation of all hymns to Agni, Indra, Soma, Maruts].

14. SATAVALEKAR, S. D. Vira Marutānce Kāvya (The Poetry of Heroic Maruts). *Puruṣārtha* 19, June-July 1943.

[Marathi].

15. VELANKAR, H. D. Hymns to Indra by the Viśvāmitras. *J Bom U* 3, May 1935.

[Translation with notes]

16. VELANKAR, H. D. Hymns to Indra by the Vāmadevas. *J Bom U* 6, May 1938.

[Translation with notes]

17. VELANKAR, H. D. Hymns to Indra by the Atris. *J Bom U* 8, Sept. 1939.

[Translation with notes]

18. VELANKAR, H. D. Hymns to Indra by the Gr̥tsamadas. *J Bom U* 9, Sept. 1940.

[Translation with notes]

19. VELANKAR, H. D. Hymns to Indra by the Bhāradvājas. *J Bom U* 10-11, Sept. 1941-Sept. 1942.

[Translation with notes]

20. VELANKAR, H. D. Family-Hymns in the Family-Maṇḍalas. *JBBRAS* 18, 1942.

.... in each Maṇḍala, there is at least one hymn which seeks to glorify the family by singing the exploits of an early ancestor in the family cf. RV III, 53 ; V. 40 ; VI. 37 ; VII. 33.

21. VELANKAR, H. D. Hymns to Indra by the Vāsiṣṭhas. *J Bom U* XIII (2), Sept. 1944.

[English translation with annotations].

8. SELECTIONS.

1. R̥gveda Hymns. Calcutta University Pub. 72.

2. Hymns from the R̥gveda (with Sāyaṇa's comm., notes and translation. Ed. PETERSON, P.) 6th Ed. by KARMAKAR, R. D. *BSPS*, Poona 1937.

3. PAPESSO, V. *Inni del Rig-Veda*. pub. Nicola Zanichelli, Bologna 1931.

[Introduction : traditional opinions on RV, its composition, age etc., notes and translation in Italian ; 2nd Ed.]

Rev. : J. CHARPENTIER, *JRAS* 1930 ; E. H. JOHNSTON, *JRAS* 1932 ; W. WUEST, *OLZ* 36 (1933).

4. Hymns from the R̥gveda (with Sāyaṇa's comm., notes etc. edited by PETERSON, P.), 3rd Ed. completely revised and enlarged by PARANJPE, V. G. *BSPS* 58, Poona 1939.

5. PURANIK, H. B. and BHAYALIKAR, A. R. *Sūktārthamuktāvalī*. Baroda 1933.

[New (astronomical) interpretation of RV III. 59 ; V. 83 ; VI. 53 ; VII. 75 ; VII. 102 in Hindi and Marathi. Foreword in

English, by Dr. B. Bhattacharya on 'Key to the Interpretation of the Ṛgveda'].

9. GENERAL STUDY.

1. ACHARYA, D. C. The Doctrine of Revelation in the Ṛgveda. *Asutosh S. J. Vol. 3*, Calcutta 1925.

[RV I. 3.11 ; 37.4 ; 82.1 ; 114.9 ; II. 23.2 ; VIII. 32.27].

2. CHAKRAVARTY, A. K. 'Samudra' in the Ṛgveda. *IHQ* 8, June 1932.

3. DATTA, D. *Rigveda Unveiled*. pub. Sarva-dharma-samanvaya-āśrama, Comilla, 1933.

[2nd Ed. revised and enlarged] similar nature of revelations of Veda, Bible, Koran Max Müller's theory of Henotheism is untenable monotheism is the cardinal doctrine of RV

Rev. : ANON., *Pr. Bh.* 40 (1935) ; ANON., *M in I* 15 (1935).

4. GARGE, D. V. Śābarabhāṣya and the Ṛgveda-Exegesis. *BDCRI* III, 1942.

5. GARGE, D. V. The Contribution of the Śābara-Bhāṣya to Ṛgveda-Exegesis. *BDCRI* IV (4), June 1943.

...continued from *BDCRI* III, 546 : Passages cited for determining the nature of Vedic gods.

6. GHOSE, Aurobindo. Secret of the Veda. *Arya* 1-2, Pondicherry 1914-15-16.

[Interpretation of Aṅgiras-myth, etc.]

7. MANKAD, D. R. The Arctic Regions in the Ṛgveda. *ABORI* 12, 1930-31.

author seeks to reconcile the theories of Das and Tilak agrees with Das that Sapta-Sindhu was the original home of the Aryans criticises D. for overlooking references in RV showing knowledge of Arctic region

8. PATEL, Manilal. Padapāṭha of the Sixth Maṇḍala of the Ṛgveda. X AIOC, Tirupati 1940.

9. PHATAK, D. S. Ṛgvedācī Oḷakha (Introduction to Ṛgveda). *Puruṣārtha* 16, Aundh, Oct. 1939.

[Marathi]

10. PRAN NATH. Sumero-Egyptian Origin of the Ṛgveda. *JBHU* 1, 1937.

11. PURANIK, H. B. and BHAYALIKAR, A. R. Ṛgvedātīla nadyā va tyāñcā adhyātmavicāra (Rivers in Ṛgveda and their spiritual significance). *Puruṣārtha* 18, Aundh, March 1942.

12. RAJA, C. Kunhan. Authors of the Ṛgveda. *K. V. Rangaswami Aiyangar Comm. Vol.*, Madras 1940.

13. RAJWADE, V. K. Metrical and Grammatical Lapses due to the Imposition of Rules of modern Grammar and Prosody on Ṛks. *IHQ* 19, June 1943.

14. SHEMAVANNEKAR, K. M. The Origin of Ṛgveda. *J Bom U* 4, Nov. 1935.

[an examination of Pran Nath's theory : its refutation].

15. TALVALKAR, V. D. and Y. V. Ṛgvedīya Pṛthvī. *Puruṣārtha* 16, Aundh, Oct. 1939.

[Marathi].

16. TAMHANKAR, D. K. *Essays on the Ṛgveda and other topics*. Poona 1932.

[(1) The study of ṚV. (2) The Nature of ṚV-Gods. (3) The Age of the ṚV. (4) The Nature of Vedic Sacrifice.]

II. ATHARVAVEDA

10. TEXTS : EXEGESIS.

1. The Kashmirian Atharvaveda : Books 16 and 17. Ed. BARRET, L. C. *AOS* 9, 1936.

Ed. with crit. notes : introduction : translation : text in Roman characters : Study regarding relationship between two recensions of AV. For earlier books see :—Bk. 1, *JAOS* (26); Bk. 2, *JAOS* (30); 3, (32); 4, (35); 5, (37); 6, (34, cf. 41); 7-11, (40-44); 12, (46); 13, (48); 14, (47); 15, (50). Also see : BARRET, L. C. The contents of Kashmirian Atharvaveda Books 1-12. *JAOS* 46.

Rev. : E. H. JOHNSTON, *JRAS* 1936; L. RENOU, *JA* 228 (1936); W. PRINTZ, *ZDMG* 91 (1937); H. OERTEL, *GGA* 2-3 (1937); S. M. KATRE, *OLD* 2 (1939).

2. The Kashmirian Atharvaveda : Book 18. Ed. BARRET, L. C. *JAOS* 58, 1938.

[Introduction : translation : crit. notes : text in Roman characters].

3. The Kashmirian Atharvaveda : Books 19 and 20. Ed. BARRET, L. C. *AOS*, 1940.

[Text in Roman characters : Introduction : Translation : crit. notes].

Rev. : S. M. KATRE, *NIA* 5. (1942).

4. The Kashmirian Atharvaveda. Ed. BARRET, L. C. pub. A. O. Society, New Haven, 1940.

Text in Roman characters : Introduction : Translation : crit. notes.

5. Atharvaveda of the Paippalādas. Ed. RAGHU VIRA. Books 1-13 : Sarasvati Vihara Series I, Lahore 1936. Books 14-18 : S. V. Series IX, Lahore 1940. Books 19 and 20 (with indexes) : S. V. Series XII, Lahore 1942.

[Premier recension of AV : constructed out of a single birch-bark Kashmirian codex : emended text, MS—corruptions and references to other Samhitās in parallel columns : wealth of fresh Mantra-material].

6. Atharvaveda-Samhitā. Ed. SATAVALEKAR, S. D. pub. Svādhyāya Maṇḍala, Aundh 1939. 2nd Ed. 1943.

Rev. : N. A. GORE, *OLD* 3 (1940) ; B. K. GHOSH, *IC* 7 (1940).

7. BARRET, L. C. Two Paippalāda Manuscripts. *JAOS* 50, 1930.

8. BARRET, L. C. Three Paippalāda Fragments. *JAOS* 54, 1934.

.... The last page of the facsimile of the birch-bark MS of Kash. AV shows three pieces of MS.

11. PARÍŚIṢṬA ETC.

1. EDGERTON, Franklin. Kausika and the Atharvaveda. *F. W. Thomas Comm. Vol.*, 1939.

2. KOHLBRUGGE, Dina J. *Atharvaveda-Paríśiṣṭa über Omina*. Veenmann and Zonen, Wageningen 1938.

Systematic presentation of passages from AV-Pariśiṣṭa bearing upon omens and portents : earthquake, meteor, lightning etc.
Rev. : S. K. DE, *OLD* 3 (1939).

3. Atharvaveda Anukramaṇikā. pub. Vaidika Pustakālaya, Ajmer.

12. HYMNS.

1. BARRET, L. C. Three versions of an Atharvan Hymn. *C. E. Pavy Comm. Vol.*, 1933.

(1) A Khila to RV X. 137 as given by Scheftelowitz. (2) AV Saunakiya, V. 5. (3) AV Paippalāda, VI. 4.

2. BECKH, Herm. *Der Hymnus an die Erde* (aus dem altind. Atharvaveda). Stuttgart 1934.

Translation and comm.

3. GRILL, J. *Atharva-Veda, Hundert Lieder*. pub. 'Kulturen der Erde', Friedrichsseggen 1932.

2nd smaller edition.

4. HAUER, J. W. Einige Bruchstücke der Vrātya-Spekulation. *Winternitz Comm. Vol.*, 1933.

AV XV. 14.

5. HAUER, J. W. Vrātyasamasyā aur Atharvavedakā 15 vā Kāṇḍa. *Ojha Comm. Vol.*, 1934.

[Hindi].

6. LADDU, R. D. On the Structure of the Atharvaveda, III. 15. *PO* 7, 1942-43.

7. LOMMEL, Hermann. Das Varuṇa-und-Fluch-Gedicht, Atharvaveda IV. 16. *ZDMG* 92, 1938.

8. PAPPESSE, V. *Inni dell'Atharvaveda*. pub. Nicola Zanichelli, Bologna 1933.

Selected AV-hymns translated into Italian with introduction and notes.

Rev. : E. H. JOHNSTON, *JRAS* 1934 ; E. FRAUWALLNER, *WZKM* 42 (1935).

9. PRITHVIPUTRA. Pṛthvisūkta—eka adhyayana. *NPP* 48 (1-4).

AV XII. 1. 1-63 : Hindi.

13. GENERAL STUDY.

1. BARRET, L. C. On the Making of Vedic Saṁhitās. *Proceedings Am. Phil. Ass.* 63, 1932.

Relation of AV-Paippalāda to RV and YV.

2. CHAKRABORTY, Surendra Kisor. The Atharva-Veda. *Pr. Bh.* 41, Jan. 1936.

[General survey].

3. KARAMBELKAR, V. W. Medical Knowledge in the Atharva-Veda. *Bhārati* I (1), Nagpur, Oct. 1943.

.... special reference to *takman* : its symptoms, varieties, remedies.

4. KARMARKAR, A. P. The Fish in Indian Folklore and the Age of Atharvaveda. *ABORI* XXIV (3-4), 1944.

.... During Mohenjo Daro period the popular of all forms of God was fish Fish as a heraldic device Fish as a fertility symbol RV was familiar with Indus people and their civilization The flood referred to in AV, SPB, MBh etc. must be the one which wiped out the M.D. civilization. But RV does not refer to flood. Incident of flood, which took place immediately after the Bhārata war, must have taken about a century or two for its formation into a legend unique non-Aryan character of AV is clear The Bhṛguś while imbibing the best of the traditions, legends and folklore of the country, tried also to brahmanize them. The AV is a clear document of this kind The beginnings of AV coterminus with early portions of RV itself--the last stages of its composition contemporaneous with SPB and MBh.

5. LOMMEL, H. Eine Beziehung zwischen Veda and Edda. *Zfd A* 73, 1936.

Die 'Verwünschung zu ewiger Jungfrauschaft' (AV I. 14) hat eine Parallele in der Skirnismal 29 ff.

6. NARAHARI, H. G. The Atharvaveda and the Nyāyamañjari of Jayantabhāṭṭa. *IC* 6, 1940.

.... Jayanta indicates the important position of AV.

7. PANTULU, N. K. Venkatesan. Aruṇa Praśna and Atharva Veda. VIII AIOC, Mysore 1935.

8. PANTULU, N. K. Venkatesan. The Atharvaveda and the Mantraśāstra. *QJMS* 27, July-Oct. 1936.

Esoteric line of worship propagated in Mantraśāstras with its conception of Bijākṣaras as the basis of Upāsanā is an outgrowth of AV.

9. PANTULU, N. K. Venkatesan. The Place of Atharvaveda in Vedic Literature. *QJMS* 29, April 1939.

10. PANTULU, N. K. Venkatesan. Zend Avesta and Atharvaveda. *QJMS* 30, 1940.

11. PRIYARATNA, Arsha. *Atharvavedīya Cikitsāśāstra*. Haradwar. (Sanskrit-Hindi).

.... AV-hymns are not incantations or magical formula as is generally supposed they refer to different aspects of Ayurveda words like *dāsi* and *śūdra* are here names of herbs while *bāhlīka* is a covered place and *mūjavat* is a place covered with *muñja* grass

Rev. : Chintaharana CHAKRAVARTI, *MR* (Aug. 1944).

12. ŚAṆKARĀCĀRYA, V. B. Atharva-Veda. *JVORI*, July-Dec. 1941.

Status of AV : Medical side of AV : Medhā-jñāna and agnikārya : Nyāsavidhāna : Graha-nakṣatra-śarīra-anvaya.

13. SARMA, K. Venkateswara. Atharvan Medicine. XII AIOC (Summary), Benares 1943-44.

III. SĀMAVEDA

14. TEXT : EXEGESIS.

1. Sāmaveda-Saṁhitā, with commentaries of Mādhava and Bharatasvāmin. Ed. RAJA, C. Kunhan. Adyar Library Pub. 26, 1941.

Mādhava flourished cir 600 A.D. : Bharatasvāmin, early 14th cent. A.D. : both earlier than Sāyaṇa.

Rev. : N. I. *QJMS* 32 (1941-42) ; D. B. S., *JBORS* 28 (1942).

2. Sāmaveda-Saṁhitā, with Sāyaṇa's Bhāṣya : Pūrvārcika. Ed. BHATTACHARYA, B. B. Calcutta Sk. Series XVI, 1936.

[Text ; Sāyaṇa's bhāṣya ; bhāṣya-sāra ; padapāṭha ; English transl. ; introduction ; notes ; indices. 3 Volumes with a supplement].

3. Sāma-Veda of the Jaiminīyas. Ed. RAGHU VIRA. Sarasvati Vihara Series III, Lahore 1938.

[Text with Mantra-index : published for the first time].

4. Sāmaveda-Saṁhitā. Ed. SĀVALEKAR, S. D. Svādhyāya Maṇḍala, Aundh 1939.

Rev. : N. A. GORE, *OLD* 3 (1940); B. K. GHOSH, *IC* 7 (1940).

15. ANUKRAMANĪ ETC.

1. Sāmaveda-sarvānukramaṇī (published with Ṛk-tantram). Ed. SURYAKANTA. pub. Meherchand Lachhmidas, Lahore 1933.

2. SARMA, K. Madhava Krishna. The Sāmaveda-sarvānukramaṇī. *ALB* 5, 1941.

[MS notes : ref. SURYAKANTA's ed. of *Ṛktantram* with SV-S]

3. VARMA, S. Nidāna-Sūtra of Sāmaveda. VI AIOC, Patna 1930.

4. Sāmavedīya-subodhinī-paddhati. Ed. TRIPATHI, Durgadatta. Ch. Sk. Series 5, Benares 1941.

[Ed. with Sankrit introduction].

5. Sāmavedīyarudrajapavidhi. pub. Kashi SS, Benares 1937.

[Pañcavaktrapūjanam laghurudravidhānam ca].

6. Sāma-sapta-lakṣaṇa. Ed. SURYAKANTA. Lahore 1939.

[The best representative of the nomenclative grammatical literature].

7. Sāmaveda Anukramaṇikā. pub. Vaidika Pustakālaya, Ajmer.

16. COMMENTARY

1. Chāndogyanamantrabhāṣya of Guṇaviṣṇu. Ed. BHATTACHARYA, D. Sk. Sahitya Pariṣad 19, Calcutta 1930.

A pre-Sāyaṇa comm. on select Vedic mantras recited by a Chandoga or Sāmavedin householder in connection with the performance of various domestic rites.

REV. : H. P. SHASTRI, *IHQ* 6 (1930); S. N. PRADHAN, *ABORI* 14; W. STEDE, *JRAS* 1932.

2. GODE, P. K. The oldest dated MS. of Sāyana's commentary on the Sāmaveda : dated Thursday, 31st March 1463. *ABORI* 20, 1938-39.

17. GENERAL STUDY.

1. DEV, Bimalcharan. Samaveda—A Query. *Pr. Bh.* 49, April 1944.

.... why *vedānām sāmavedosmi?* why *rudraḥ sāmamayante ca tasmāt tasyāśucirdhvaniḥ* (Mārkaṇḍeya P. 102. 119 ; Manu. IV. 124)? [see Sāmaveda—a note, *Pr Bh.* July 1944].

2. DRAVID, Lakshman Shastri. Sāmaveda. *Puruṣārtha* 16, Oct. 1939.

[General survey of SV lit. in Marathi].

3. DRAVID, Lakshman Sastri. The Sāman Chant in the Records (*Dhvani-mudrita-sāmāni*), Poona 1943.

4. MITRA, Jagdish Chandra. Sāmaveda—A Note. *Pr. Bh.* 49, July 1944.

.... ref. *Pr. Bh.* April 1944 Music possesses not only aesthetic appeal but bears a magical property foundation of sacrificial creed is magic... (1) Why is SV the most excellent of Vedas? (2) Why is it *śuci*? (3) Why is there prejudice for SV with reference to other Vedas? The answer to these questions is : because of the magic cult of SV.

5. SASTRI, K. A. Nilkantha. The Origin of the Sāmaveda. *JOR* 9, 1935.

[English translation of W. Caland's article].

6. VISVABANDHU SASTRI. *Sāmaveda-sthala-nirdeśa-saṁvādikā*. V. V. R. Inst., Lahore.

IV. YAJURVEDA

✓ 18. KAPIṢṬHALA : KATĦA.

1. Kapiṣṭhala-Kaṭha-Saṁhitā : a text of the Black Yajurveda. Ed. RAGHU VIR. pub. Meher Chand Lachhman Dass SK and PK Series 1, Lahore 1932.

[Critically edited for the first time].

Rev. : L. RENO, *JA* 223 (1933).

2. OERTEL, H. *Zur Kapiṣṭhala-Kaṭha-Sāmhita*. SBBAW phil. hist. 6, München 1934.

(1) Die Zitate aus dem RV in des KKS. (2) Zur Lautlehre. (3) Lexikalisches. (4) Nachträge zu Bloomfield's Vedic Concordance.

Rev. : S. M. KATRE, *OLD* 1 (June 1938).

3. PISANI, V. Quisquillie Vediche. *RSO* 15, 1934.

[Crit. remarks regarding Oertel's 'Zur KKS']. (1) Dissimilazione sintattica. (2) *mārjmi*. (3) L'aoristo sigmatico di *gam*. (4) Desinenza *ram*.

4. KALLA, L. Home of the Kapiṣṭhalas. VII AIOC, Baroda 1933.

Acc. to Raghu Vira, Kapiṣṭhala may indicate Kaithala near Delhi ; acc. to Kalla, their home was Kapiśa-sthala in Hindu-kush.

5. PANTULU, N. K. Venkatesan. The *Kathaka* and the Aruṇa Praśnas of the Yajurveda. *QJMS* 27, July-Oct. 1936.

6. SURYAKANTA. The Kaṭhas, their Wanderings and their Literature. *R. K. Mookerji Comm. Vol.*, Lucknow.

✓ 19. MAITRĀYAṆĪYA.

1. Maitrāyaṇīya Sāmhita Yajurvediyā. Ed. SATAVALEKAR, S. D. Svādhyāya Maṇḍala, Aundh 1942.

2. RAGHU VIRA. Chandonukramaṇi of the Maitrāyaṇī-Sāmhita. *JRAS* 1932.

3. SHARMA, A. Two Vedic Verses. *Bh. Vid.* 2, Nov. 1940.

(1) Taitt. Ār. I. 1.3 (= I. 21.2). (2) MS. IV. 12.2 ; 182.1-2 (Indra-hymn).

4. RAGHU VIRA. Gonāmika : One of the newly discovered Paṛiśiṣṭas of the Maitrāyaṇīyas. *JVS* 1, 1934.

5. RAGHU VIRA. Caturhotṛka : One of the newly discovered Paṛiśiṣṭas of the Maitrāyaṇīyas. *JVS* 2, 1935.

[Edited and rendered into English ; comparison of Vārāha and Mānava recension] : Caturhotṛka is one of the oldest Paṛiśiṣṭas of the Vārāha-Śrauta, going back to a period when the Sām. and Br. ritual had not been superseded. Among the Mānavas it is a part of the Śrauta itself.

20. TAITTIRĪYA.

1. Taittirīya-Saṁhitā. pub. Govt. Or. Lib. 4, 5, 7-9, 12, 13, 14-16, 17, 18, Mysore.

[With accent-marks and padapāṭha, in 12 Saṁpuṭas : bhāṣya of Bhaṭṭabhāskara, called Jñāna-yajña].

2. RAJA, C. Kunhan. The Taittirīya-Sarvānukramaṇī of Yāska. *JOR* 5, 1931.

3. PARASURAM SASTRI. *Word-Index to Taittirīya-Saṁhitā*. GOS, Class C, No. 3, Poona 1930.

4. JAMBUNATHAN, M. R. Taittirīyas. IX AIOC, Trivandrum 1937.

21. ŚUKLA YAJURVEDA.

✓ 1. Śukla Yajurveda : Vājasaneyi-Mādhyandina-Saṁhitā. Ed. BAPAT, Dhundiraja Sastri. pub. Raja of Aundh, Aundh 1940.

[Text : anvaya : Marathi translation—in two volumes].

2. *Vedapuṣpa* 1 : Śrī Śukla Yajurveda. Ed. CHANDRATREYA, L. N. Bombay 1921.

[Text with Marathi translation : adh. 1 to 5].

✓ 3. Śukla-Yajurveda-Kāṇva-Saṁhitā, with Sāyaṇabhāṣya. Kashi SS 35, Benares.

✓ 4. Śrīmadvājasaneyi-Mādhyandina-Śukla-Yajurveda-Saṁhitā. pub. Nirṇaya Sagar Press, Bombay 1929.

5. Vedaprakāśa, Ed. PATHAK, Shridhar Sastri. pub. Manohar Grantha Mala, Poona 1942.

[Text of VS with Marathi transl.]

✓ 6. Yajurveda-Saṁhitā : Vājasaneyi-Mādhyandina-Śukla. Ed. SATAVALEKAR, S. D. Svādhyāya Maṇḍala, Aundh 1927.

7. Śukla-Yajus-Sarvānukrama-sūtram of Kātyāyana. pub. Ben SS 13, Benares.

[4 Khaṇḍas : with the bhāṣya of Śrī Yājñikānantadeva].

8. KOLANGADE, R. G. *Śukla-Yajurveda-Mani-Mālā*. pub. Kolangade Bros., Hubli 1936.

[Selected passages from VS with Marathi trans.]

9. SARMA, Parasurama. *Ātma-Sūkta. Amritasiddhi*, 1921.
[VS XL 1-17 with Hindi interpretation].
10. SARUP, Lakshman. *Uvaṭa and Mahīdhara. IL* (Grierson Comm. Vol.), Lahore 1933.

Both commentators on VS of Mādhyandina.

22. GENERAL STUDY.

1. BHAWE, Shrikrishna. *Die Yajus des Āsvamedha*. Bonner Orient. Stud., W. Kohlhammer, Stuttgart 1939.

Rev. : A. B. KEITH, *JRAS* 1941.

2. Cārāyaṇīya-Mantrarṣyādhyāya. D. A. V. College pub., Lahore 1935.

List of seers of an ancient YV-school.

3. Kṛṣṇa-Yajurveda-Prakaraṇa-Kaumudī. Ed. KINJAWADEKAR, V. Mīmāṃsā Grantha Prakāśaka Samiti, Poona 1938.

[English translation and crit. notes by S. M. Katre].

4. RAGHU VIRA. *Śākhās of the Yajurveda. JVS* 2, 1935.

The Discovery of a unique chart of Yājuṣa recensions : 'Yajurvṛkṣa' : (1) Vājasaneyā-Yājñavalkya-Kaṇvādī 15 Śukla-Yājuṣāh. (2) Vājīmādhyaṇīnī-Śukla-Yajuḥ mukhya 17 bhe-dāh. (3) Jābāla 26. (4) Gālava 24. (5) Kṛṣṇayajustaittirīyāh 8. (6) Caraka 12. (7) Maitrāyaṇīya 7 : 82 SYV + 27 KYV = 109.

5. Yajurveda Anukramaṇikā. pub. Vaidika Pustakālaya, Ajmer.

V. BRĀHMAṆAS.

23. BRĀHMAṆAS OF RV.

1. Aitareya Brāhmaṇa. An SS 32, Poona 1931.

[2nd Edition].

2. Aitareya Brāhmaṇa, with 'Sukhapradā' of Ṣaḍguruśiṣya. Ed. SASTRI, R. Anantakrishna. TSS 149, Trivandrum 1942.

[Vol. I, adh. 1-15 : footnotes ; parallel passages from Sāyaṇa, Govindasvāmin, Bhaṭṭabhāskara] Ṣaḍguruśiṣya throws a flood of light on the meaning of the Br. texts and the intricate grammatical construction of sentences indebtedness to earlier bhāṣyakāras, Govindasvāmin, Kṛṣṇa and others

Rev. : ANON., *Pr. Bh.* 48 (1943).

3. SURYANARAYAN, R. N. Exegesis of the Vedas with a special reference to the third chapter of the Aitareya Brāhmaṇa. VIII AIOC, Mysore 1935.

4. SURYANARAYAN, R. N. The Exegesis of the Vedas with a special reference to thirty-third chapter of the Aitareya Brāhmaṇa. PO 2-3, 1938.

[Legend of Śunaḥśepa].

5. RAJA, C. Kunhan. The Commentaries on the Aitareya Brāhmaṇa. ALB 4, 1940.

[MS. Notes : (1) Govindasvāmin. (2) Bhaṭṭabhāskara. (3) Śaḍguruśiṣya].

6. AGRAWALA, V. S. *Caraiveti-caraiveti* gāna. (Hindi). NPP 48 (1-4).

.... ref. Śunaḥśepa legend in Ait. Br.

7. PILLAI, P. K. Narayana. An Examination of Variants in later Saṁhitās of Mantras cited by *pratikas* in the Aitareya Brāhmaṇa and not traced to the Rgveda. BDCRI IV (4), June 1943.

8. CALAND, W. Notes on the Kauṣītaki Brāhmaṇa. AO 10, 1932.

[C. suggests emendations to Keith's English translation of KB (HOS 25)].

24. BRĀHMAṆA OF AV : GOPATHA.

1. AGRAWALA, V. S. Two Readings in the Gopatha Brāhmaṇa. IC 6, July 1939.

✓ 25. BRĀHMAṆAS OF SV.

1. Ārṣeya Brāhmaṇam. Ed. MĀDHAVADĀSA, Sāṅkhyatīrtha. pub. Śrī Bhārati Publishing Co., Calcutta.

[Devanāgarī text with Bengali translation and copious notes].

2. Jaiminīya Brāhmaṇa of the Sāmaveda. Ed. RAGHU VIRA. Sarasvati Vihara Series 2, Lahore 1937.

[Book I : continuous complete text : with the help of newly discovered MSS. in Jaiminīya families in Malabar].

3. Jaiminīya-Upaniṣad-Brāhmaṇa. Ed. RAMADEVA. V. V. R. Inst., Lahore.

4. Pañcaviṃśa Brāhmaṇa : The Brāhmaṇa of twenty-five chapters. Ed. CALAND, W. pub. *BI* 255, Calcutta 1931.

[Translation : explanatory notes : references : concordances : elaborate introduction in four chapters dealing with lit. of SV ; position of this Br. in SV-lit. ; general survey of its contents, with an indication of its special features : four indexes : (1) Sāmāns mentioned in this Br. (2) Names of Ṛṣis etc. (3) Names of localities, streams, etc. (4) Important words and grammatical peculiarities]. Pūrvārcika of SV older than Uttarārcika ; this Br. even prior to Uttarā Pañca. is younger than Jaim. Pañca. later than MS and KS

Rev. : A. B. KEITH, *JRAS* 1932 ; A. B. KEITH, *BSOS* 6 (1932) ; L. RENOU, *Museum* (Leiden) 39 (1932) ; P. E. DUMONT, *AOS* 52 (1932) ; I. SCHEFFELOWITZ, *OLZ* 36 (1933).

5. CHINTAMANI, T. R. The Śātyāyana Brāhmaṇa. *JOR* 5, 1931.

6. Tāṇḍya-Mahābrāhmaṇa, with Sāyaṇa's Bhāṣya. Ed. SASTRI, A. Chinnaśwami. Kashi SS 105, Benares 1938.

[Text, Sāyaṇabhāṣya, notes, introduction etc. : 2 Volumes].

Rev. : V. BHATTACHARYA, *Modern Review*, July 1938.

7. Varṇśa Brāhmaṇam. Ed. MĀDHAVADĀSA, SĀṁkhyatīrtha. pub. Śrī Bhārati Publishing Co., Calcutta.

[Devanāgarī text with Bengali translation and copious notes].

8. SARMA, K. Madhava Krishna. The Contribution of the Adyar Library to our Knowledge of the texts and textual divisions of the Sāmaveda Brāhmaṇas. *ALB* 3, 1939.

[Tāṇḍya ; Śaḍviṁśa ; Adbhuta ; Mantra ; Ārṣeya ; Varṇśa].

26. BRĀHMAṆAS OF KRṢṆA YV.

1. Kāṭhaka-Brāhmaṇa-Saṁkalanam. Ed. SURYAKANTA. pub. Meharchand Lachhman Dass, Lahore 1943.

[Collection of extracts from the lost Kāṭhaka Brāhmaṇa].

2. Taittirīya Brāhmaṇa. Ed. SHAMASASTRI, R. Govt. Or. Lib. 57, Mysore 1921.

3. Taittirīya Brāhmaṇa. AnSS 37, Poona 1938.
[2nd Ed.].

4. VAIDYA, C. V. Taittirīya Brāhmaṇa. V AIOC, Lahore 1928.

5. SARMA, K. Madhava Krishna. A note on the Date of Kauśika Bhaṭṭa Bhāskara. *ALB* 4, 1940.

Bhaṭṭa Bhāskara's comm. on TB, Jñānayajña, not later than 12th cent. A.D.

27. BRĀHMAṆA OF ŚUKLA YV : ŚATAPATHA.

✓ 1. Śatapatha Brāhmaṇa in the Kārvīya Recension : Vols. 2 and 3. Ed. RAGHU VIRI. Lahore 1939.

[Vol. 1, edited by W. Caland, published in 1926, Punjab SK Series 10. The posthumous work of Caland revised and edited by Raghu Vira. Vol. 1 contains elaborate hist. introduction giving history of Vedic, particularly Br. lit. The Kāṇva text, complete in 3 Volumes, is published for the first time].

✓ 2. Śatapatha Brāhmaṇa : Mādhyandina recension. Ed. SASTRI, A. Chinnaśvami. Kashi SS 127, Benares 1937.

[Text : footnotes : references to other Vedic texts : pāṭha-bhedas between Uvaṭa and this Ed. Part I, Kāṇḍas 1-4 ; Part II, Kāṇḍas 5-9 ; Part III, Kāṇḍas 10 to end].

Rev. : K. V. RANGASWAMI, *ALB* 2 (1937).

✓ 3. Śatapatha Brāhmaṇa of the Mādhyandinas. Ed. CHAUDHARI, C. S. and GAUDA, U. Benares 1938.

✓ 4. Śatapatha Brāhmaṇa : Vājasaneyi Mādhyandina. pub. Laxmi-Venkateshwar Steam Press, Bombay 1940.

[Mūla-mantra-pāṭha : Rjupāṭha : Sāyaṇa's Bhāṣya called Vedārthaprakāśa : notes : where Sāyaṇa's Bhāṣya is not available, the Bhāṣya of Śrī Harisvāmin is given : complete in 5 volumes].

✓ 5. Śatapatha Brāhmaṇa. Ed. SASTRI, Vidyādhara and SASTRI, Varnśidhara. Benares.

[with alphabetical index].

✓ 6. CALAND, W. Corrections of Eggeling's Translation of the Śatapatha Brāhmaṇa. *BSOS* 6, 1931.

✓ 7. CALAND, W. A note on the Śatapatha Brāhmaṇa. *AO* 10, 1932.

(1) The five ch.s of ŚPB at the beginning of 13th Book contains double treatment of the Aśvamedha sacrifice. (2) Description in the first 3 adh. agrees with that given in TB, while the description in adh. 4 and 5 agrees with that in Śāṅkhā-

- yans SS. (3) ŠPB fnew TB and Sāṅkh. SS. (4) Portion of ŠPB earlier than VS.
8. PRADHAN, S. N. A note on a passage in the Śatapatha Brāhmaṇa. *IHQ* 8, Sept. 1932.
9. AUBOYER, Jeannine. The Symbolism of Sovereignty in India according to Iconography : Parasols and Thrones. *Indian Art and Letters* 12, London 1938.
- reference to ŠPB regarding the significance of Throne for a King.
10. KARNIK, H. R. Some Moral Tales in the Śatapatha Brāhmaṇa. *J Bom U* 8, Sept. 1939.
11. KARNIK, H. R. Some Moral Tales in the Śatapatha Brāhmaṇa, implying the Condemnation of Certain Vices. X AIOC, Tirupati 1940.
12. KARNIK, H. R. A Legend of Political Wisdom in the Śatapatha Brāhmaṇa (I-V-4-6-11). *PO* 7, Oct. 42-Jan. 43.
- Br. legends may be classified as follows :—(1) symbolical narratives : pure inventions of hieratic priests, (2) historical and popular narratives connected with the then public personalities, (3) philosophical legends, (4) moral narratives : political and worldly wisdom.
13. KARNIK, H. R. A Legend of Worldly Wisdom. *J Bom U* 12, Sept. 1943.
- ŠPB I—vii—3-1-8 : *Sarvanāśe samutpanne ardham tyajati paṇḍitaḥ* : Pañcatantra-Hitopadeśa narratives can be traced back to Br. : India is the 'Home-land' of such tales
14. KOLANGADE, R. G. *Śrīmad-Yogīśvara-Yājñavalkya-Darśana* : Śatapatha-Paricaya (Marathi). Hubli 1943.
15. SASTRI, Mangala Deva. Harisvāmin, the Commentator of the Śatapatha Brāhmaṇa. V AIOC, Lahore 1928.
16. SASTRI, Mangala Deva. Harisvāmin, the commentator of the Śatapatha Brāhmaṇa and the date of Skandasvāmin, the commentator of R̥gveda. PWSB studies 8(d).
17. VIDYĀLANKAR, BUDDHADEV. *Śatapatha me eka patha* Gurukul, Kangri 1929.

A brief study of ŠPB from the Ārya-samāja point of view.

28. GENERAL STUDY OF THE BRĀHMAṆAS. .

1. GHOSH, Batakrishna. *Collection of the Fragments of lost Brāhmaṇas*. Modern Publishing Syndicate, Calcutta 1935.

[Collection of Br. quotations from ancillary Vedic lit. as well as from later Vedic lit.]

Rev. : A. B. KEITH, *IC* 3 (1936) ; L. RENOU, *JA* 228 (1936).

2. DIXIT, V. V. Relation of the Epics to the Brāhmaṇa literature with regard to history, religion and sociology. *PO* 5-6-7, Poona 1941-43.

3. SEHGAL, S. R. *Vedica : iti ha vijñāyate*. *NIA* 5, March 1943.

iti ha vijñāyate in Dharma-Sūtra lit. points exclusively to the passages of Brāhmaṇas.

29. ĀRAṆYAKAS.

/1. Taittirīya Āraṇyaka. *AnSS* 36, Poona 1926.

[2nd Ed.]

/2. SARMA, K. Madhava Krishna. A note on the Text of the Taittirīya Āraṇyaka. *ALB* 4, 1940.

3. SARMA, K. Madhava Krishna. Date of Bhaṭṭa Bhāskara. *Des. Cat. of MSS. in Adyar Lib. Vol. I*.

/4. SUBRAHMANYAN, S. The Taittirīya Āraṇyaka : A study of its first Prapāṭhaka. *JOR* 12-13, 1938-39.

VI. UPANĪṢADS.

30. ĪŚA.

1. Īśāvāsyopaniṣad, with the Bhāṣya of Śaṅkarācārya. *An SS*, Poona 1934.

[6th Ed.]

2. Īśa Upaniṣad, with Mādhava's commentary. Ed. BASU, S. C. Pāṇini Office, Allahabad.

3. Isha Upanishad. Ed. GHOSE, Aurobindo. Arya Publishing House, Calcutta 1941.

[3rd Ed. Text : English trans.]

4. Īśa Upaniṣad. Gita Press, Gorakhpore 1940.
[3rd Ed. Text : Śaṅkara's Bhāṣya : Translation of both in Hindi : topical paragraphs : foot-notes].
Rev. : ANON., *Pr. Bh.* 41 (1936).
5. Īśa Upaniṣad. Nirṇaya Sagar, Bombay 1930.
6. Īśa Upaniṣad. Ed. RAGHU VIRA. Sarasvati Vihara Series, Lahore 1937.
7. Īśāvāsyopaniṣad. Ed. SARMA, Y. Subrahmanya. Adhyātma Prakāśa Office, Bangalore.
[Text : anvaya : Śaṅkara-bhāṣya : explanatory notes : topical analysis : index].
Rev. : S. J., *Fed. Kes.* 20 (1933).
8. Īśa Upaniṣad. Ed. SHARVANANDA, Swami. Ramakrishna Math, Madras 1932.
[Text : Translation : Comments].
9. Īśāvāsyopaniṣad, with Veṅkaṭanātha's Bhāṣya. Ed. VARADACHARI, K. C. and TATACHARYA, D. T. SV Or. Series 5, Tirupati 1942.
[Crit. edited and translated with notes : Introduction.] Veṅkaṭanātha belongs to 13th cent. A.D.
10. VENKATARAMIAH, D. Īśāvāsyopaniṣad. *QJMS* 22, 1931-32.
11. AMERICANIVASI. Īśāvāsy Upaniṣadasambandhī eka praśna (A problem about Īśa). *Puruṣārtha* 16, July 1940.
Īśa contains the theory of Henry George and the nature of matter (in Marathi).
12. CARPANI, E. G. Īśa Upaniṣad. *IC* 3, July 1936.
13. DUTT, C. C. Sri Aurobindo and the Isha Upanishad. *Sri Aurobindo Mandir Annual* II, 15-8-1943.
14. GADGIL, M. G. Is Bhagavān Śaṅkara the author of the Bhāṣyam on the Īśa Upaniṣad going under his name? *Phil Quart.* XIX (2), Calcutta, July 1943.
The author's answer is in the negative.
15. GHOSE, Aurobindo. Isha Upanishad : Analysis. *Arya* 1, Pondicherry 1914-15.

16. JAGADISHWARANANDA, Swami. Ishopanishad : its Practical Teachings. *Pr. Bh.* 38, Mar. 1933.

17. Īśāvāsyopaniṣad. *Kalpaka* 31, 1936.

[English translation : Fragments and Aphorisms].

18. PRIYARATNA, Pandit. *Īśopaniṣad kā svārūpa* (Hindi). Mahesha Pustakālaya, Ajmer.

19. SCHRADER, Otto. A Critical Study of Īśopaniṣad. *IA* 62, Aug.-Nov. 1933.

20. STRAUSS, O. Scholastisches zum Anfang der Īśa Upaniṣad. *Winternitz Comm. Vol.*, Leipzig 1933.

Study of *Kurvanneveha karmāṇi*, etc.

21. VARADACHARI, K. C. Clue into the Understanding of Mystic and Religious Consciousness according to Īśāvāsyopaniṣad—Bhāṣya of Veṅkaṭanātha, X AIOC, Tirupati 1940.

22. VARADACHARI, K. C. Īśāvāsyopaniṣad-Bhāṣya : A Study. *Kane Comm. Vol.*, Poona 1941.

23. *Īśāvāsyopaniṣad-Bhāṣya* of Veṅkaṭanātha. Ed. VARADACHARI, K. C. and TATACHARYA, D. T. S. V. O. Series No. 5, Tirupati, 1942.

.... Veṅkaṭanātha's date is 1268-1369 A.D. *IU* of the Kāṇva school commented introduction and translation by Editors

Rev. : R. Naga Raja SARMA, *Aryan Path* (Feb. 1944) ; A. P. KARMARKAR, *ABORI* 24.

31. KENA.

1. Kenopaniṣad. An SS 6, Poona 1934.

[6th Ed. Text : Saṅkara's Pada and Vākya Bhāṣyas : ṭikā of Ānandajñāna].

2. Talavakāra e Vājasaneyi-Saṁhitā-Upaniṣad. Ed. CARPANI, E. G. *Samādhi* I_a-II°, Bologna 1935.

[Italian translation and philosophical discussion].

3. La Kena Upaniṣad : Texte, traduction et notes. Ed. COTTON, G. *Le Muséon* 44, 1931.

4. Kena Upaniṣad. Gita Press, Gorakhpore 1941.

[3rd Ed. : Text : Sām. Bh. : both translated in Hindi : topical paragraphs : foot-notes].

Rev. : ANON., *Pr. Bh.* 41 (1936).

5. Kenopaniṣad. Ed. SHARVANANDA, Swami. Ramakrishna Math, Madras 1943.

[Text : anvaya : English transl. : comments].

6. Kenopaniṣad, with Raṅga-Rāmānuja-Bhāṣya. Ed. VARADACHARI, K. C. S. V. Or. Series, Tirupati 1943.

[crit. edited with translation].

7. COTTON, G. La revanche du Brahman. *Mélanges de philologie orientale*, Louvain 1932.

[Kena 14-26. important contents].

Rev. : W. GAMPERT, *Arch. Or.* 9 (1937).

8. GHOSE, Aurobindo. Kena Upanishad : Commentary. *Arya* 2, Pondicherry 1915-16.

9. Kena or Talavakāra Upaniṣad. *Kalpaka* 31, 1936.

[English transl.]

32. KATHA.

1. Kāthakopaniṣad. An SS 7, Poona 1935.

[7th Ed. : Text : Sām. Bh. ṭikās of Ānandajñāna and Gopālayatindra].

2. Kāṭha Upaniṣad. Ed. GHOSE, Aurobindo. 1919.

[Text : English transl.]

3. Kāṭha Upaniṣad. Gita Press, Gorakhpore 1942.

[4th Ed. : Text : Sām. Bh. : both translated in Hindi : topical paragraphs : foot-notes].

Rev. : ANON., *Pr. Bh.* 41 (1936).

4. Kāthaka Upaniṣad. *Kalpaka* 32, 1937.

[English transl.]

5. OTTO, R. *Die Kāṭha-Upaniṣad*. (Welt der Rel. 24) A. Töpelmann, Berlin 1936.

Best German translation and commentary : textual evolution of Kāṭha discussed.

Rev. : R. SCHMIDT, *OLD* 5 (1937).

6. PREM, Sṛī Krishna. *The Yoga of the Kāthopaniṣad*. Ananda Pub. House, Allahabad 1943.

.... Kāṭha is a practical treatise written to help us to achieve a real end from death to immortality.

7. RAWSON, J. N. *The Kāṭha Upaniṣad*. An introductory Study in the Hindu Doctrine of God and of Human Destiny. Oxford Un. Pr., London 1934.

Discussion of views of various commentators and of his modern predecessors; Religious significance of the work; "Death's Teaching on Immortality"; spiritual isolation means self-mutilation a very useful correlation can be established between the spiritual teaching of the Up. and Christianity Kāṭha teaches the doctrine of unity, with its consequences in practical mysticism of Yoga 'Up. writers do not contradict the doctrine of a plurality of selves, but, taking this for granted, were concerned to emphasise the unity of the individuals in the supreme soul'

Rev. : B. C. MAZUMDAR, *IC* 2 (1935); S. M. KATRE, *ABORI* 18 (1935); W. S. U., *CR* (June 1935); J. CHARPENTIER, *BSOS* 7 (1935); J. FILLIOZAT, *JA* 228 (1936); Betty HEIMANN, *JRAS* 1937.

8. Kāṭha Upaniṣad. Ed. SHARVANANDA, Swami. Ramakrishna Math, Madras 1942.

[5th Ed. Text : anvaya : English transl. : notes].

9. CHATTERJEE, B. K. Kāthopaniṣad. *Kalyāṇakalpataru* 7, May 1940.

10. COOMARASWAMY, A. K. A study of the Kāṭha Upaniṣad IV. 1. *IHQ* 11, Sept. 1935.

11. COOMARASWAMY, A. K. Notes on Kāṭha Upaniṣad. *NIA* 1, 1938-39.

[instalments].

12. GLASENAPP, H. von. Buddhistisches in der Kāṭhaka Upaniṣad. *ZDMG* 91, 1937.

[Report of a paper read at the General Meeting of the members of DMG in Göttingen—Jan. 1938] Th. Stcherbatsky (*Central Conception of Buddhism*) hatte gesehen dass in Kāṭha IV. 14 ff. die Theorie von den in Abhängigkeit voneinander entstehenden vergänglichen Daseinselementen (dharma) vom Standpunkt der Ātman-Lehre aus bekämpft wird. Eine Bestätigung hierfür geben 6 Stellen des Pāli-Kanons (Saṃy. II,

Äng. I usw.) Das Gleichnis vom Regenwasser Wenn, wie wahrscheinlich, die Up. auf das buddh. Gleichnis in polemischer Form anspielt, ist es anzunehmen, dass die betreffende Versgruppe der Up. nachträglich eingefügt worden ist, oder dass die Up. selbst, im Gegensatz zu der Annahme Oldenbergs und anderer nicht aus vorbuddh. Zeit stammt

13. GLASENAPP, H. von. Buddhism in the Kāthaka Upaniṣad. *NIA* 1, 1938-39.

14. HEIMANN, Betty. The Problem of the Kāthaka Upaniṣad. *NR* 9, June 1939.

.... deals with the general trend of thought and traces the specific difficulties which Kāṭha presents overpowering manifoldness of strata of different periods and systems embarrassing clash of ideas

15. JOHNSTON, E. H. On some Difficulties of the Kāṭha Upaniṣad. *F. W. Thomas Comm. Vol.*, Bombay 1939.

.... application of principles of textual criticism to difficult passages.

16. LESNY, V. The Episode of Naciketas in the Novel of the Czech Poet Julius Zeyer. *India and the World* 2, Nov. 1933.

17. MITRA, S. K. Essence of Vedānta : an Inquiry based on the Kāṭhopaniṣad. *Ved. Kes.* 30, May 1943.

.... the structure of Kāṭha is like that of a pyramid. At the base are the great realizations of Man down the ages, symbolised by the experiences of Naciketas. It blends, more perfectly than any other Up., the two great features, which form the warp and woof of every Up., Realization and Philosophy Kāṭha gives the key to Vedantic wisdom through an insistence on Reality as Value ... Value is, *par excellence*, a graded reality

18. MITRA, S. K. The Kāṭhopaniṣad : The story of Naciketas or Man's Search for his Soul. *A. B. Dhruva Comm. Vol.*, Ahmedabad.

19. MITRA, S. K. The Philosophy of the Kāṭhopaniṣad. *Ved. Kes.* 30, Aug.-Oct. 1943.

(1) Two Selves in Man. (2) Comparison with the *Bhagvad-gītā* and the older Up. (3) Salvation, an axiological and not a logical necessity.

20. SARMA, D. S. *The Kaṭhapaniṣad and the Gītā*. pub. M. R. Sheshan, Madras 1932.

[Text of Kaṭha : transl. and notes : detailed comparison of K. and G. in the introduction].

Rev. : C. V. K., *JOR* 6 (1932); ANON., *Pr. Bh.* 38 (1933).

21. SASTRI, P. S. Subrahmanya. Tirumurukārru-p-paṭai and Kaṭhapaniṣad. *JOR* 5, 1931.

22. VISWANATHAN, K. Nachiketa : the Conqueror of Death. *KKT* 8, Dec. 1941.

33. PRAŚNA.

1. Praśnopaniṣad. AnSS 8, Poona 1932.
[6th Ed : Text with Śāṁ. Bh.]
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[3rd Ed : Text : Śāṁ. Bh. : both translated in Hindi : topical paragraphs : foot-notes].
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yaṇa ; Dattātreyā ; Nārāyaṇa ; Nṛsiṃhapūrvatāpinī ; Nṛsiṃhot-
taratāpinī ; Rāmapūrvatāpinī ; Rāmottaratāpinī ; Rāmarahasya ;
Vāsudeva ; Hayagrīva.

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[Transl. based on the comm. of Up. Br. Yogin is being serially
published].

10. Yoga Upaniṣads, with the commentary of Upaniṣad-Brah-
ma-Yogin. Adyar Lib. 6, 1920.

Advayatāraka ; Amṛtanāda ; Amṛtabindu ; Kṣurika ; Tejo-
bindu ; Triśikhibrahmaṇa ; Darśana ; Dhyānabindu ; Nāda-
bindu ; Pāsupatabrahma ; Brahmavidyā ; Maṇḍalabrahmaṇa ;
Mahāvākya ; Yogakuṇḍali ; Yogacūḍāmaṇi ; Yogatattva ; Yōgā-
śikha ; Varāha ; Śaṇḍilya ; Haṁsa.

11. AIYANGAR, T. R. Srinivasa and SASTRI, S. Subrahmanya.
Yoga Upaniṣads : English Translation. Adyar Lib. 20, 1939.

Transl. follows the comm. of Up. Br. Yogin, the only com-
mentator of 108 available Up. . . . Introductory note for each
Up. . . . valuable for a correct estimate of the mystic practices
of ancient aspirants

Rev. : ANON., *M in I* 19 (1939) ; G. DANDAY, *NR* 9 (1939).

12. Thirty Minor Upaniṣads. Ed. AIYAR, K. Narayanaswami.
Madras 1914.

[English transl. 1 Vedānta ; 2 Physiological Up. ; 3 Mantra ;
4 Saṁnyāsa ; 5 Yoga].

13. Sārtha Upaniṣat-Saṁgraha. Ed. BHAGAVAT, H. R. Poona
1922.

[Text with Marathi transl.]

14. Vaidika Karma-Yoga or Upaniṣad-ratna-prakāśa. Ed.
BHIDE, S., pub. Gitā Dharma Maṇḍala, Poona.

[A Marathi journal dealing with Up. : started in 1928].

15. Amṛtabindu and Kaivalya Upaniṣads. Ed. SASTRI, A.
Mahadeva. pub. V. R. Sastrulu and Sons, Madras 1925.

[Text with comm. and English transl.]

16. SIVANANDA, Swami. *Ten Upaniṣads dealing with Rājayoga*.

17. PANTULU, N. K. Venkatesan. The Upaniṣads of the Athar-
vaveda. *QJMS* 26, July-Oct. 1935.

45. SELECTIONS.

1. Upaniṣads, The. *Jaina Gazette* XL (11-12)
[Extracts with transl. and introductory notes].
2. MAHADEVAN, T. M. P. *The Upanishads*. G. A. Natesan and Co., Madras.
[Selections from 108 Up. with English transl.]
3. RAJAGOPALACHARI, C. *Upaniṣads for the Lay Reader*. pub. Hindustan Times, Delhi 1938.
Rev. : P. K. GODE, *OLD* 2 (Oct. 1938)4
4. SHIVANANDA, Swami Sarasvati. *Dialogues from Ūpaniṣads*. Amritsar.
[Conversational sections selected from principal Up., except *Īśa* and *Māṇḍūkya*].
5. TEAPE, W. M. *The Secret Lore of India* : One perfect life for all. Cambridge 1932.
[24 selected passages from principal Up. put into English verse : introduction and conclusion].
Rev. : W. STEDE, *JRAS* 1933.

46. GENERAL STUDY.

1. AMMAL, O. K. Anantalakshmi. Studies in the Upaniṣads. *JOR* 3-4.
....Symbols and Upāsanās in Up. : Transmigration and Karma : Varṇa-Āśrama (Śūdras formed a section of the original inhabitants of India) : Education : Position of Women (instalments).
2. BARUA, B. M. Upaniṣā-Upaniṣad. *IC* 2, Jan. 1936.
3. BHATTACHARJEE, U. C. External Evidence about the Teachers of the Upaniṣads. *IA* 70, 1926.
4. BHATTACHARJEE, U. C. Interpretation of the Upaniṣads. *IA* 71, 1927.
[Also see : BHATTACHARJEE, U. C. The Teachers of the Up., III AIOC ; Upaniṣad-texts and their position in Śruti-lit., *JASB* 22; Pre-Up. Teachers of Brahmayidyā, *IHQ* 3 ; The Up.-Scholar, *IHQ* 3 ; The Home of the Up., *IA* 72 (The home was Videha-Magadha).]

5. CHATTERJEE, Basanta Kumar. The Upaniṣads and Image-worship. *KKT* X (7), Gorakhpur, July 1944.

....it is possible for Brahman to assume a form (Cf. Kena Up. ref. to *Yakṣa* ; CU ref. to *hiraṇmaya puruṣa*) *pratī-kopāsanā* is recommended

6. FALK, M. Upāsanā et Upaniṣad. *RO* 13.

7. GUPTA, Nolini Kanta. Readings in the Upaniṣads. *Pr. Bh.* 39, July 1934.

(1) Upaniṣadic Symbolism. (2) The Several Lights which man possesses.

8. HORRWITZ, Ernest P. The Upaniṣads and World Literature. *Véd. Kes.* 25, July 1938.

Up. wisdom recurs in Celtic song.

9. HORRWITZ, E. P. The Upanishads and Red Russia. *Pr. Bh.* 47, Aug. 1942.

H. envisages the expansion of Up. ideas in post-war Russia.

10. KATRE, S. M. *Early Buddhist Ballads and their Relation to the Older Upaniṣadic Literature*. London 1931.

Doctrines of Ātman, Karman, Existence, Emancipation. [Ph. D. Thesis ; copy in London Univ. Lib.]

11. KATRE, S. M. Some fundamental Problems in the Upaniṣad and Pali Ballads. *Rev. Phil. Rel.* 5, 1935.

Doctrines of Ātman and Karman.

12. MAHADEVAN, T. M. P. The Synthetic Method of the Upaniṣads. *Pr. Bh.* 43, July 1938.

....Vedantic method is a synthesis of the objective and the subjective ways of approach to the non-dual Absolute
adhidaivata—cosmic ether adhyātma—ether of the heart
.... cf. Uddālaka in CU

13. MITRA, Dayamoy. Echo of Upanishadic Mysticism in the Poetry of A. E. *Pr. Bh.* 43, Mar. 1938.

14. MITRA, Jagadish Chandra. Śāntipāṭha and the Affiliation of Upaniṣads. *IC* VIII (2-3).

.... the Sāvitrī Up. of a later date, as mentioned in the Muk-tikā Up., is really an Ātharvaṇic treatise in spite of its Sāma-vedic Śānti

15. MITRA, Jagadish Chandra. A Side-light on the later Upaniṣadic Eschatology. *IHQ* XX (1), Mar. 1944.

.... eschatology in *varāha* Up.

16. PODDAR, Hanuman Prasad. *Upaniṣadkā Caudhā Ratna* (Fourteen Jewels of the Up.). Gita Press, Gorakhpore 1937.

[Hindi transl. of 14 edifying anecdotes from Up.]

17. RAGHAVAN, V. The Nārāyaṇopaniṣad-Bhāṣya. *ALB* 4, 1940.

[MSS. notes : author of Bhāṣya is Mādhavācārya].

18. RAO, P. Nagaraja. The Upaniṣads. *Ved. Kes.* 28, 1941-42.

19. ROY, Satish Chandra. *Upaniṣader Marmavāṇī*. pub. Mantu Smriti Bhandar, Sylhet.

[Bengali presentation of the main Up. teachings in terms of modern thought Part I, Īśa and Kena. Part II, Kaṭha].

20. SARKAR, M. N. Teachings of Upanishads. *J Dept Lett* 7, Calcutta Univ.

21. SARKAR, Mahendranath. *Upaniṣader Alo*. Calcutta Univ. [2nd enlarged Ed. Bengali exposition of the essential truths in the Up.]

Rev. : JAGADISWARANANDA, *Pr. Bh.* 44 (1939).

22. SARMA, Y. Subrahmanya. *Upaniṣattugāḷa Modalane Paricaya*. Adhyātmaprakāśa Office, Holenarasipur 1941.

[A sort of prolegomena, in Kannada, to the study of 10 Up.]

23. SHENDE, N. J. The At̐arvaṇic Upaniṣads. *Prācya* V, I(2), April 1944.

.... scope and nature of AV—Up. their genesis ; the AV—element in older Up. ; AV—teachers and their teachings ; Deities figuring in the Up. ; provisional time-limit, 500 B.C. to 500 A.C.

24. SHRIVASTAVA, S. N. L. The Message of the Upanishads. *Pr. Bh.* 46, Oct. -Nov. 1941.

[A comprehensive account of Up. lit. and philosophy].

25. TATVABHUSHAN, S. N. *Lectures on the Theism of the Upaniṣads and other Subjects*. Lahore 1921.

26. VIMUKTANANDA, Swami. Socio-Religious Life in the Upanishadic Age. *Pr. Bh.* 43, April 1938.

....Up. religion presents itself in two forms, social and spiritual. In its social aspect, it is concerned with Niti governing the various social institutions, and, in its spiritual aspect, it consists of Upāsana (worship) and Yoga (psychic control) culminating in Anubhūti (apperception) and Mokṣa (final liberation)

VII. VEDĀṄGAS.

(A) ŚIKṢĀ.

47. ṚK-PRĀTISĀKHYA.

1. R̥gveda-Prātiśākyam : Śrī-Maharṣi-Śaunaka-praṇītam : Uvvaṭa-Bhāṣya-sahitam. BenSS 14, Benares.

[in 4 Khaṇḍas].

2. R̥gveda-Prātiśākhyā of Śaunaka : Vol. III. Ed. SASTRI, Mangala Deva. Punjab Oriental Series 24, Lahore 1937.

[edited with comm. of Uvvaṭa from original MSS. : introduction : critical and exegetical notes : English transl. : several appendices. Vol. II—Text. Indian Press, Allahabad 1931. Vol. I—Introduction (in Press)].

3. R̥gveda-Prātiśākyam : Pārṣada-Sūtram. Ed. SASTRI, Pashupati Nath. Sk. Sāhitya Pariṣad Series 17, Calcutta 1927.

[with a comm. based on Uvvaṭa's comm.]

4. PILLAI, P. K. N. The R̥gveda Padapāṭha—A Study with special reference to the R̥gveda-Prātiśākhyā. *BDCRI* 2, June 1941.

5. SASTRI, Mangala Deva. Analysis of the Contents of R̥gveda-Prātiśākhyā. *PWSBS* 4(c), Benares.

48. ATHARVAVEDA-PRĀTISĀKHYA.

1. Atharvaveda-Prātiśākyam. Ed. SURYAKANTA. pub. Meher Chand Lachhmi Dass, Lahore 1939.

[crit. edited with introduction, notes, indices etc. for the first time : an entirely new and unique acquisition].

49. SĀMAVEDA-PRĀTISĀKHYA.

1. *Rkṭantram*. Ed. SURYAKANTA. pub. Meher Chand Lachhmi Dass, Lahore 1933.

[A Prātiśākhya of SV : edited with introduction, notes, indices, comparative study etc.]

Rev. : L. RENOU, *JA* 228 (1936).

2. SURYAKANTA. Mixture of Prātiśākhya 'A' and 'B' in the Light of the Sāma-Pariśiṣṭa. *Woolner Comm. Vol.*, Lahore 1940.

3. *Laghu-Rkṭantra-Saṁgraha* and *Sāma-Sapta-Lakṣaṇa*. Ed. SURYAKANTA. Lahore 1941.

[edited for the first time with comm., notes, introduction embodying a complete list of the nomenclatory grammatical lit. and indices].

50. TAITTIRĪYA-PRĀTISĀKHYA.

1. Taittirīya-Prātiśākhya, with Māhīṣeya's Bhāṣya, 'Padakramasādāna'. Ed. SARMA, V. Venkatarama. Madras Un. Sk. Series 1, Madras 1930.

[crit. ed. with appendices etc.]

Rev. : K. C. CHATTERJI, *IHQ* 7 (1931).

2. NARASIMHAYYA, M. L. Svarabhakti according to the Taittirīya-Prātiśākhya. *JOR* 10, 1936.

3. SANKARAN, C. R. The Concept of Keynote in the Taittirīya-Prātiśākhya. *JOR* 14, Jan.-March and April-June 1940.

.... Nature and significance of the Svarita with special reference to its Pracaya variety

51. ŚUKLA YV—PRĀTISĀKHYA.

1. Śukla-Yajuh—Prātiśākhyam Śrī-Kātyāyana-Maharṣi-praṇiṭam, with the Bhāṣya of Uvvaṭa. BenSS 5, Benares.

[in 6 khaṇḍas].

2. Vājasaneyi-Prātiśākhya of Kātyāyana. Ed. SARMA, V. Venkatarama. Madras Un. Sk. Series 5, Madras 1934.

[with comm. of Uvvaṭa and Anantabhaṭṭa : preface by C. K. Raja].

Rev. : L. RENOU, *JA* 228 (1936); E. FRAUWALLNER, *WZKM* 44 (1937).

3. SARMA, V. Venkatarama. *Critical Studies on Kātyāyana's Śukla-Yajurveda-Prātiśākhya*. Madras Un. Sk. Series 6, Madras 1935.

4. GELPKE, Fritz. *Anantabhaṭṭa's Padārthaprakāśa : Ein Kāṇva Kommentar zum Vājasneyi-Prātiśākhya*. Göttingen 1929.

52. GENERAL STUDY.

1. GHOSH, M. M. Prātiśākhyas and Vedic Śākhās. *IHQ* 11, Dec. 1935.

2. SASTRI, Mangala Deva. A Comparison of the Contents of Ṛgveda, Vājasaneyi, Taittiriya and Atharvaveda Prātiśākhyas. *PWSBS* 5(d), 7(e), Benares.

3. SASTRI, N. Mallikarjuna. Comparative Study of the Taittiriya-Prātiśākhya and the Vyāsaśikṣā. IX AIOC, Trivandrum 1937.

4. VISVABANDHU SASTRI. *Mūlāryabhāṣīyadhvani-viṭarīṇāmānidarśikā*. V. V. R. Inst., Lahore.

53. ŚIKṢĀ AND ALLIED LITERATURE.

1. Āpiśali-Śikṣā. Ed. RAGHU VIR. *JVS* 1, 1934.

.... The best general treatise on phonetics : earlier than Pāṇini : phonetic introduction to grammar : deals exhaustively with the mode of production of sound-material and its final culmination into individual articulate sounds : not associated with any particular branch of Veda : used extensively by Pāṇinian and non-Pāṇinian schools of grammar

2. Āpiśali Śikṣā. Ed. VIDYABHUSANA, A. C. pub. Śrī Bhārati Publishing Co., Calcutta.

[Text in Devanāgarī with Bengali translation and copious notes].

3. Bhāradvāja-Śikṣā. Ed. DIKSHITAR, V. R. R. and AYYAR, P. S. S. *GOS*, Class A-6, Poona 1938.

.... belongs to Taittiriya acc. to Siddhānta-Śikṣā, the Bh. Ś. takes the first rank among the list of Śikṣās This Ś. is named Sāṃhitika Ś. in the comm. of Vyāsa-Ś., which is a Jaṭā-Ś. Bh. Ś. is mentioned as one of the nine Ś. which relate to the Taittiriya in the Taitt. Prā. also edited by E. Sieg, Berlin 1892 (Roman script and Latin notes)

4. DIKSHITAR, V. R. R. Author of a Commentary on the Bhāradvāja-Śikṣā. *ALB* 6, 1942.

.... Nāgeśvara is the author of the comm.

5. SARMA, K. Madhava Krishna. Author of a Commentary on the Bhāradvāja-Śikṣā. *ALB* 5, 1941.

.... author of the comm. is Jaṭvālabha Lakṣmaṇasāstrī

6. Kauhali-Śikṣā. Ed. SADHURAM. *JVS* 2, 1935.

.... Kauhali (°haḷi or °haḍi) is an ancient name acc. to MBh., K is father of Aṣṭāvakra K-Ś. belongs to Taittirīya Śākha about 81 Kārikās given here

7. Nāradyā Śikṣā. Ed. NARAYANASWAMI, Dikshit. Sanskrit Mahāpāṭhaśālāpatrikā 18-19. Mysore 1942-43-44.

8. Pāṇinīya-Śikṣā : Śikṣā-Vedāṅga ascribed to Pāṇini. Ed. GHOSH, M. M. Calcutta Univ., Calcutta 1938.

[crit. edited in all its five recensions : introduction : transl. : notes : two comm. : Weber's ed. in 1858 (in 2 recensions) : S. Varma takes into account 3 recensions : Ghosh utilises new material and later researches].—This reconstructed Śikṣā contains certain features, which help to place it in a period before 500 B.C.

Rev. : J. BLOCH, *BSL* 40 (1940).

9. Pāṇinīya-Śikṣā, with Pañjikā-Bhāṣya. HariSS 10, Benares.

10. Pāṇinīya-Śikṣā, with 'Pradīpa' of Rudraprasāda. HariSS 59, Benares.

[svaravaidikaprakriyāsthaphakkikāvivaraṇam].

11. Pāṇinīya-Śikṣādi-daśapāṭha-saṁgrahaḥ. HariSS 1, Benares.

12. RAGHU VIRA. Discovery of the lost Phonetic Sūtras of Pāṇini. *JRAS* 1931.

13. Śaiśirīya-Śikṣā. Ed. CHOWDHURY, Tarapada. *JVS* 2, 1935.

.... Ś. belongs to the Śaiśirīya Śākhā of RV. Śaunaka's Rk-Prātisākhya also is related with the same Śākhā this ed. is based on a Devanāgarī copy of a Kerala MS.

14. APRABUDDHA. New Light from the Shiksha. *Bharatī* I(1), Nagpur, Oct. 1943.

[ref. to Pāṇinīya Śikṣā].

15. CHATTERJI, K. C. Svaramañjarī by Narasiṃha Sūri, with commentary, 'Parimala', by Girinātha. COR 2, July 1935.

[Treatise on Vedic accents].

16. Carapa-Vyūha-Sūtram of Śaunaka, with the Commentary of Mahidāsa. KashiSS 132, Benares.

17. Carapa-Vyūha-Sūtram of Śaunaka, with the Commentary of Mahidāsa. Ed. SASTRI, A. D. Lahore 1938.

[with notes].

18. Upanidāna-Sūtram. Ed. SASTRI, Mangala Deva. PWSB Texts 37, Benares.

[with introduction by Ed.]

(B) SŪTRAS : ŚRAUTA, GRHYA, DHARMA, ŚULBA.

54. AGNIVEŚA.

1. Agniveśa's Grhya-Sūtra. Ed. RAVI VARMA, L. A. TSS 144, Trivandrum 1940.

55. ĀPASTAMBA.

1. DUMONT, P. E. A Note on *na stanān sammṛśati*. NIA 2, June 1939.

ĀpSS VI. 4.2 : Caland's transl. "after the milk has been caused to flow by the calf one does not touch the teats with the wet hand, as is done in ordinary circumstances." Dumont, on the basis of a TB passage, suggests the transl. "He does not touch more than one teat at a time"

2. OERTEL, H. Zu Caland's Übersetzung des Āpastamba Śrauta Sūtra. ZII 8, 1931.

.... CALAND's transl. of ĀpSS. published between 1921 and 1928 at Göttingen and Amsterdam it is the first complete transl. of a SS. many grammatical, text-crit. and exegetical notes given by C. OERTEL's article contains (1) Konjekturen zu Samh und Br. (2) Grammatisches, Lexicographisches usw.

3. Āpastamba-Śrauta-Sūtra-Bhāṣya. Govt Or Lib., Mysore.

4. Āpastamba Dharma Sūtra. Ed. SASTRI, Maganlal G. BSS 44 and 50. Poona 1932.

[3rd Ed. : originally edited by G. Bühler].

Rev. : R. L. TURNER, BSOS 8 (1935).

5. Āpastamba-Dharmasūtra, with the Commentary, Ujjvalā, by Haradatta. Ed. SASTRI, Chinnaśvami. KashiSS 93, Benares 1933.

Rev. : K. B. IYER, *JOR* 7 (1933).

6. Āpastamba-Dharmasūtra-Mañjarī. Ed. SURYANARAYANA R. N. Brahmarshi Gurukulam Series 1, Mysore 1935.

[Analytical rearrangement in a systematic manner of the contents of ĀpDS in Sanskrit elaborate English introduction : alphabetical Sk. glossary].

Rev. : S. A., *Ved. Kes.* 22 (1935)

7. Āpastamba-Śulbasūtra, with the Commentaries of Kapardisvāmin, Karavindu and Sundararāja. Ed. SRINIWASACHAR, D. and NARASIMHACHAR, V. S. Govt Or Lib. 73, Mysore 1931.

56. ĀŚVALĀYANA.

1. Āśvalāyana-Śrautasūtram, with Siddhānti Bhāṣya. Ed. SASTRI, Mangala Deva. PWSB Texts 6, Benares.

2. Āśvalāyana-Gṛhyasūtram. AnSS 105, Poona 1937.

[with Vṛtti : Gṛhya-Pariśiṣṭa by Nārāyaṇa and Kārikās by Bhaṭṭa Kumārila].

3. Āśvalāyana Gṛhya Sūtra. Ed. RAVI TIRTHA, Swami, Adyar Library, 1944.

[with comm. of Devasvāmin and Nārāyaṇa : Vol. I—Adh. 1].

Rev. : P. K. GODE, *Aryan Path* (Sept. 1944).

4. AIYANGAR, A. N. Krishna. Āśvalāyana-Gṛhyasūtra with the Bhāṣya of Devasvāmin : English Translation. *ALB* 1943.

[published serially].

5. Āśvalāyana-Gṛhya-Mantra-Vyākhyā of Haradatta Miśra. TSS 138, Trivandrum.

6. APTE, V. M. Āśvalāyana-Mantra-Samhitā. *ABORI* 20, 1938-39.

[Description of 2 MSS. of ĀśMS in the India Office Library].

7. APTE, V. M. A Textual Criticism of the Āśvalāyana Gṛhyasūtra. *BDCRI* 1, Mar. 1940.

8. APTE, V. M. Non-Ṛgvedic Mantras rubricated in the Āśvalāyana-Gṛhyasūtra : Their Sources and Interpretation. *NIA* 3, 1940-41.

[in instalments].

9. RAJA, C. Kunhan. The Āśvalāyanagr̥hyamantrabhāṣya. *ALB* 2, 1937-38.

[Description of palm-leaf MS. Mantras occurring in ĀśGS are commented upon in this Bh.]

10. RAJA, C. Kunhan. The Āśvalāyana-Gr̥hyasūtra-Bhāṣya of Devasvāmin. *ALB* 2, 1937-38.

[Malabar recension].

11. LAKSHMINARASIMHIA, M. A note on the Authorship of Āśvalāyana-gr̥hya-mantra-vyākhyā. *IHQ* 17, Dec. 1941.

.... at least of the 1st adh., the author is Cakrapāṇi and not Haradatta

56a. BAIJAVĀPA.

1. BHAGAVADDATTA. *Baijavāpa-Gr̥hyasūtra-Saṃkalanam*. IV AIOC, Allahabad 1926.

57. BAUDHĀYANA.

1. GORAKH PRASAD. On the Age of the Baudhāyana-Śrautasūtra. *JRAS* 1936.

2. Baudhāyana-Dharmasūtram, with Vivaraṇa of Govindānandasvāmin. KashiSS 104, Benares.

58. BHĀRADVĀJA.

1. Bhāradvāja-Śrautasūtra. Ed. RAGHU VIRA. *JVS* 1-2, 1934-35.

.... a sister SS to the Āp. published for the first time
.... belongs to the Khā (Kā)ṇḍikeya group of the Taittiriyaś
.... Text based on five MSS. Deva. and Grantha

59. DRĀHYĀYANA.

1. Drāhyāyana-Śrautasūtra, with the commentary of Dhanvin. Ed. RAGHU VIRA. *JVS* 1, 1934.

.... Paṭalas 11-15 : text made known for the first time : Dr. belongs to the Rāṇāyaniya Śākhā of SV Text based on 8 MSS—Deva. and Grantha first ten Paṭalas ed. and published, thirty years ago, by J. N. Reuter of the Univ. of Hel-singfors in Denmark

2. Drāhyāyana-Gr̥hyasūtra, with Vṛtti of Rudraskanda. Muzaffarpur.

✓ 60. GOBHILA.

1. Gobhila-Gr̥hyasūtram, with commentary of Bhaṭṭanārāyaṇa, son of Mahābala. Ed. BHATTACHARYA, Chintamani. Calcutta Sanskrit Series 17, Calcutta 1936.

[crit. edited from original MSS with notes and indices].

2. VEDANTATIRTHA, Vanamali. *Gr̥hyasūtras of Gobhila*. Calcutta Sk Series 28, Calcutta 1941.

[transl. into English with notes and introduction].

3. Gobhila-Gr̥hyasūtram. Ed. JHA, Mukunda Bakshi. KashiSS 118, Benares 1936.

[ritual-work of SV-Kaṭhuma ed. with original Sk. comm. by Jha, called Mṛdulā].

✓ 60a. JAIMINĪYA.

1. Jaiminīya Gr̥hya Sūtra. Ed. CALAND, W. pub. Motilal Banarasi Dass, Lahore.

.... Text Extracts from original commentary English translation by Caland

61. KĀṬHAKA.

1. FUKUSHIMA, N. A Collection of the Sūtra elements from the Kāṭhakam. *Comm. Vol. Science of Rel.*, Imperial University, Tokyo 1934.

2. RAGHU VIRA. *The Fragments of Kāṭhaka-Śrautasūtra* : I. Univ. of Panjab, Lahore 1928.

3. RAGHU VIRA. *Kāṭhaka-Śrautasūtra Fragments*. JVS 2, 1935.

.... KSS has yet to be discovered a few hundred of Kāṭhaka quotations published by R. in Oriental College Magazine, Lahore 1928 in this article, two MSS from Calcutta and Benares are described and their transcription is given

4. SURYAKANTA. *Kāṭhaka-Śrautasūtra-Saṃkalanam*. pub. Mehar Chand Lachhmi Dass, Lahore 1943.

[collection of extracts from the lost KSS].

5. Kāṭhagr̥hyasūtram. Kashmir Series of Texts and Studies.

✓ 62. KĀTYĀYANA.

1. Śrautasūtram of Kātyāyana. Ed. SARMA V. Vidyabilas Press, Benares 1933.

2. Kātyāyana-Śulbasūtram. Ed. NENE, G. KashiSS 120, Benares 1936.

[with Karkabhāṣya, Mahidharavṛtti and notes].

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.... to show the importance of Pāṇini by the aid of Pāṇini himself analysis of the *Aṣṭādhyāyī* in graph-form treatment of avyayas and grammar of Kāṛakas Pāṇini's grammar 'though weak in logical discrimination' is yet a wonderful piece of creative composition

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Rev. : W. PRINTZ, ZDMG 88 (1934) ; RAGHU VIR, JVS 1 (1934) ; E. FRAUWALLNER, WZKM 42 (1935) ; W. WUEST, OLZ 38 (1935) ; S. M. KATRE, ABORI 16 (1935) ; V. S. R., Ved. Kes. 22 (1935) ; V. LESWT, Arch. Or. 9 (1937) ; C. K. RAJA, ALB 2 (1937) ; J. C. TAVADIA, JCOI 31 (1937) ; ANON., JUPHS, 10 (1937).

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X. STUDY OF VEDIC RHETORIC, MUSIC, STYLE ETC.

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Rev. : S. M. KATRE, *OLD* 3 (1939); L. RENOL, *BSI.* 40 (1940); E. H. JOHNSTON, *JRAS* 1940.

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.... The magic and cosmic effect of a tone sung in a certain way and at a certain pitch in relation to some other notes was

and is of paramount importance in the system of Vedic offerings Vedic music went through a long process of development showing most remarkable points of resemblance with that of liturgic chant of the Roman Catholic Church. The three stages of development from speech to song are visible here as in Roman Catholic liturgy the even murmur of the *Yajus* by the Adhvaryu is comparable to the *lectiones* in the R. C. Church the recitation of the *rcas* by the Hotar, having the compass of 3 or at most 4 notes, is comparable to R. C. *accentus* the singing of a regular melody by the different priests of SV, the Prastotar and the Pratihotar, with their helpers, is comparable to the *concentus* in the R.C. liturgy

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.... Yāska's *chandāmsi chādanāt* is a symbolical expression. Cf. Ch. Up. I. 4.2 the root *chad-chand* means 'to cover, to please' the word *chandas* has the following senses : (1) desire, longing for. (2) Sacred text of Vedic hymns. (3) Metre In Uṇādi Sūtras, the word is derived from *cand—ścand* meaning 'to gladden, to please', the initial *c* being changed to *ch*

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[Thesis for M.A. : copy in Univ. Lib.] analysis of metres in Kena, Kaṭha, Íśa, Muṇḍaka and Svetāśva. . . . comparison with corresponding RV metres and Epic metres emendations suggested

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. . . . (1) R̥V-poets had a fairly advanced conception of metre.
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 V. PISANI, *RSO* 16 (1936); J. KURYLOWICZ, *RO* 11 (1936); L. RENOU,
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19. CHARPENTIER, Jarl. 'Irano-skythische' Eigennamen in Rigveda—Eine Nachprüfung. *MO* 28, 1934.

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.... AV VI. 128 *Śakadhūma* is king of stars in AV its original sense is dung-smoke, which is a name of a constellation RV I. 164. 43 *Śakadhūma* = *Kṛttikā*

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23. CHATTERJI, S. K. Some etymological notes. NIA 2, Oct. 1939.

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[explained on the basis of Vedic texts].

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.... countless Buddhist terms, e.g. *arhat* and *attā*, are purely Vedic Buddha legend is almost wholly made up of Vedic material with only such modifications as are inevitable when the eternal birth is to be retold in terms of a temporal narrative Buddha, the 'kinsman of the Sun', the 'eye of the world', and 'great person' of the Pāli texts, who may be represented in art by a pillar of fire, is an incarnation (*avataraṇa*) of the Vedic Agni in connection with the advent of Agni, verb *ā + gam* is characteristically employed in RV (X. 53.1, VI. 52.5) [cf. E. J. THOMAS : *Tathāgata*. BSOS 8].

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[Ref. *IHQ* 7, Dec. 1931]* acc. to Przyluski, the words are non-Aryan

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.... *asridhaḥ* *sridh* = faulty committance of sacrificial rites

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.... OIA. *ūnā-vabhi* (TB I. 1.25)

60. KEITH, A. B. The etymology of *guṇa*. *K. B. Pathak Comm. Vol.*, Poona 1934.

.... *guṇa* originally = bovine

61. KONOW, Sten. *Medhā* and *mazdā*. *Jha Comm. Vol.*, Allahabad 1937.

.... Zarathustra cannot belong to 6th cent. B.C.

62. KRAUSE, W. Noch einmal altind. *śūdrāryau*. *KZ* 64, 1937.

[Ref. OERTEL—KZ 63] acc. to O., *ārya* must normally

come first in the dvandva compound acc. to K., *ārya* has three syllables

63. KUIPER, F. Beiträge zur altindischen Wortforschung. *ZII* 8, 1931.

.... *kalahaḥ, kālah, kapālam, kṣayati, tālah, dīnah, vetanam*

64. KUIPER, F. B. J. Indo-iranica. *AO* 15-16-17, 1937-39.

.... *AO* 15—Ved. *ādhrāḥ* (= weak, poor) Ved. *enā* an old meaning of Vedic *cyavati* Ved. *pūrdhi, pṛnāti* (= give) *AO* 16—*āṅganā, aslamanam* (= setting of the Sun), *bhṛkuṭi* *AO* 17—*yūpaḥ* (= post), *śrīṣaktiḥ, śīrok-tiḥ* (= headache), *āsīdati* (= approaches).

65. KUIPER, F. B. J. Altindisch *abhyāsaḥ*. (Studium, Gewohnheit usw) ; *sybinda* (RV VIII. 32.2) und *binda*. *AO* 17, 1939.

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67. LANE, G. S. A note on Sanskrit *kakṣa-*. *AJPh* 54, 1933.

68. LANE, G. S. Etymological Miscellany. *Lg* 11, 1935.

.... *savya*

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.... *atra, adhvan* *an, ap*

70. LIDÉN, E. Zur indogermanischen Terminologie der Milchwirtschaft. *KZ* 61, 1934.

.... *śara, śṛṇāti*

71. LIEBICH, B. Nochmals *mleccha*. *BSOS* 8, 1936.

[Ref. B. LIEBICH : "Der Name *mleccha*", *ZDMG* 72] *Mlecchas* are *Mēks* living in the Tarai on the west of *Brahma-putrā*

72. LOEWENTHAL, J. Wirtschaftsgeschichtliche *Pareṛga*. *WUS* 11, 1928.

.... *agni, candana, ukha, haṁsa*

73. LOMMEL, H. *Vedica und Avestica*. *ZII* 8, 1931.

(i) notes on Indo-Iranian words *karoti* *ūrdhvasthā* (RV II. 30.3) = ready to help (ii) Mother and child among men and animals in some Vedic similes, RV I. 186.5 ; III. 33.1 ; IV. 19.5 ; X. 75.4

74. LÜDERS, H. Vedisch *hešant*, *heša*, *hešas*. AO 13, 1935.
 RV V. 84, a hymn to the Earth *heš* = to neigh ;
 bawl ; roar (AB VI. 8) *hešas* = weapon
75. LÜDERS, H. Sanskrit *kaḍara-viklidha*. AO 16, 1938.
 from TA
76. MARSTRANDER, C. *inferus* : *adharaḥ*. NTS 4, 1930.
77. MASSON-OURSSEL, P. *Abhi*, *adhi*, *ati*. JA 223, 1933.
78. MASTER, Alfred. Indo-Aryan and Dravidian. BSOS XI
 (2), 1944.
 The word *phāligam* in R̥V (I. 62.4 ; 121.10 ; IV. 50.5 ;
 VIII. 32.35) means, according to Macdonell, "receptacle".
 Grassmann translates it with "Behälter". Nirukta gives "cloud"
 as its meaning. The likeliest meaning, according to the au-
 thor, is that of "crystal", used as a noun or as an attribute
 of a noun *sphaṭikam* first occurs in late Up. it is
 likely that *phāligam* should have been replaced by *sphaṭikam*
 to suit a supposed etymology the Dravidians first intro-
 duced crystal to the notice of the Aryans the word *phali-*
gam was borrowed from Dravidian in Vedic times, became
phālika in Pālī, was then sanskritised to *sphaṭikam* au-
 thor adds a note on *sphaṭ* and *phal*
79. MEILLET, A. Sur le génitif sanskrit *mama*. BSOS 6, 1931.
80. MEILLET, A. A propos de véd. *amba*. BSL 34, 1934.
 forme d'interpellation à ancienne géminée
81. MISRA, Padma. The term Rajput (Rājaputra). V Ind.
 Hist. Congress, Hyderabad 1943.
 ref. to Praśna Up. VI. 1, *Kausalyo rājaputrah* which
 Śaṅkara explains as *Kosala jātaḥ Kṣatriyah* in A. Br.
 VII. 17, Viśvāmitra is addressed as Rājaputra by Sunaḥśepa
 Rājaputra means 'a member of landed gentry'
82. NEHRING, Alphonse A. A neglected heteroclitic noun. Lg
 16, 1940.
 *dyaus* is the neglected heteroclitic noun
83. NEISSER, W. Altindisch *stauti/stave*. ZII 3, 1925.
84. NEISSER, W. Vedica. BB 20.
 *dhartari* (as nominative *stūṣe* *huve* [also
 see : Neisser : Vedica, ZII 5, 1927].
85. NEISSER, W. Vedisch *stūṣe*. BB 27.

86 OERTEL, H. Zu ai. *śūdrāryau*, "Arier und śūdra". *KZ* 63, 1936.

.... *Śūdra* precedes *ārya* in compounds as well as outside

87. OERTEL, H. Idg. *voida* "ich habe gesehen" = "ich weiss". *KZ* 63, 1936.

[references from Vedic prose].

88. OERTEL, H. Zusatz zy s. 103 altind. *śūdrāryau*. *KZ* 64, 1937.

89. OERTEL, H. *Aṣat* = 'Undifferentiated', 'Formless', 'Incapable of Perception by the Senses' in Vedic Prose. *NIA* 1, 1938-39.

90. PISANI, V. Antico indiano *hyas* et *śvas*. 1925.

91. PISANI, V. Miscellanea etimologica. *Rend. Acc. Lincei Serie 7*.

.... *garutmat*—metathesis from **tarugmant* *tvastṛ*

92. PISANI, V. Miscellanea etimologica. *Rend. Acc. Lincei Serie 6*, 1932.

.... *oṣṭha* from **au-stho*

93. PISANI, V. (1) Ai. *ṭaṅka*—e derivati. (2) Ai. *mandākinī* : *mandāka*. (3) Ai. *mañjara*—e un presunto passaggio pratico di *r* + conson. in *n* + conson. (4) *svarbhānu*—*Rāhu*. *RSO* 14, 1933.

94. PISANI, V. Ai. *tman*—*RSO* 15, 1935.

95. PISANI, V. Vedico *yuh* "se ipsum". *BSOS* 8, 1936.

96. PORZIG, W. Boden. *WUS* 15, 1933.

.... *budhna*

97. PRINTZ, W. Nhd. *Weib*, Skr. *kalatram*, Urdū *aurat* u. a. *IF* 50, 1932.

98. PRZYLUŚKI, Jean. On the Origin of the Aryan word *iṣṭakā*. *IHQ* 7, Dec. 1931.

.... non-Aryan loan word

99. PRZYLUŚKI, Jean. Le nom du blé. *RO* 7, 1931.

.... Ved. *godhūma*

100. PRZYLUŚKI, Jean. Un dieu iranien dans l'Inde. *RO* 7, 1931.

.... *vipracitti* *viśvāmitra* *vemacitra*

101. PRZYLUSKI, Jean. Deux noms indiens du Dieu Soleil. *BSOS* 6, 1931.

.... *aja ekapāda* *pajjunna* from *pradyumna* and *parjanya*

102. PRZYLUSKI, Jean et RÉGAMEY, C. Les noms de la moutarde et du sésame. *BSOS* 8, 1936.

103. RAJWADE, V. K. *Words in R̥gveda*. Poona 1932.

[Vol. I].

Rev.: K. C. CHATTERJI, *IHQ* 8 (1932); ANON., *Kalpaka* 28 (1933); L. RENO, *JA* 223 (1933).

104. RENO, L. Sur le sens de Sanskrit *maryādā*. *BSL* 37, 1936.

.... 'Limite' et non 'rivage'

105. RÖNNOW, K. Ved. *kratu*. *MO* 26-27, 1935.

106. RÖNNOW, K. Ved. *barhaṇā*. *BSOS* 9, 1937.

.... *barhaṇā* = (1) annihilating power. (2) weapon. (3) demon-fight. (4) *barhaṇāvātā girā*—penetrating, conquering resistance

107. RÖNNOW, K. Vedic *krivi*. *AO* 16, 1938-39.

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114. SEN, Sukumar. *Indo-Iranica. IL* 7, 1939.

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117. SPECHT, F. Ai. *caniṣṭhat. KZ* 62, 1935.

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118. SPECHT, F. Zu ai. *giriṣṭhās. KZ* 63, 1936.

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.... AV XV. 7.1 may be related to *samudra*

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.... *aṣṭhīlā*

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.... *anu-jñā* *anu* : Ved. *ānu* (śak usw)

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.... No. 3—*acchidat, edānam, kāla, gṛh* No. 11-20—*avatka kalyāṇa, grīṣma, śavati, sevate, syona*

132. WIJESEKARA, O. H. de A. The Philosophical Import of Vedic *Yakṣa* and Pali *Yakkha*. *University of Ceylon Review* I (2), Colombo, Nov. 1943.

.... The author traces the evolution of the philosophical import of this term throughout its long hist. starting in tenth Maṇḍala of ṚV in a cosmogonic context and developing in later Saṁh., Br., Up., till it finally assumed its important rôle as occurring in early Buddhist work, *Sutta Nipāta* starting from the idea of 'sudden flash of light', 'mystery', 'magic', 'magic power' in earlier books of ṚV, it developed, in the tenth Maṇḍala and AV, into the sense of 'the great wondrous being' and was applied to Hiranyagarbha—Puruṣa it is applied to *manas* (VS) as 'macrocosmic psyche' Up. use it in the sense of *Bhūta* or *Ātman* as "a mass of intelligence" (*prajñānaghana*), or "a mass of knowledge" (*viññānaghana*) it is this idea of the original, pure consciousness that seems to be antecedental to the Pali *yakkha*

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.... from ṚV downwards

134. WILLMAN-GRABOWSKA, H. *Bṛhaspatir nilapṛṣṭhaḥ. Sprawozd Pol Akad.* 40, 1935.

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Śrbinda (Irano-Scythian proper name) [Ref. J. Charpentier in *MO* 28 (1934)].

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.... *gobhila* (= bard)—* *√gubh—gub* (= to speak)

XIII. LINGUISTIC STUDIES.

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von *īśvara*. (4) *īśvara* mit dem Infinitiv auf *-lavai*. (5) *īśvara* mit dem Infinitiv auf *-tum*. (6) Mangelnde Kongruenz. (7) *īśvara* mit Verbum finitum

Rev. : L. RENOU, *OLZ* 11 (1938).

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....die Abhandlung behandelt eine grössere Anzahl von Stellen, in denen bei identischer oder sehr ähnlicher Umgebung verschiedene Kasus auftreten, die teils als syntaktisch äquivalent, teils als stilistische Variationen angesehen werden müssen

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....die Abhandlung behandelt (1) die verschiedenen Konstruktionen der Wurzel *jan* und ihrer Komposita, und (2) die einem Dativus commodi parallel gehenden Genitive. Es zeigt sich schon sehr früh die Neigung eines ursprünglichen adnominalen Genitivs, seine nominale Bindung zu lockern und in das Gebiet anderer Kasus überzugreifen. Die Annahme einer Ellipse zur Erklärung dieser Genitive ist abzulehnen

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.... Vergleich von Rindern mit Sternen, Milchstrasse u.a

9. KARSTIEN, C. Griech. *πελεκυς* : ahd. *bīhal*. *KZ* 65, 1938.

.... *ārā* in Sk.

10. SCHWENTNER, E. Griech. *περδῖς* "Rebhuhu". *KZ* 65, 1938.

.... *pṛdāku*

11. STURTEVANT, E. H. The Greek *K*-perfect and Indo-European *-K(o)*-. *Lg* 16, 1940.

.... compared with Vedic perfect in Avestan and Sk., as in Gk., the use of the perfect as a preterit increases with the lapse of time, and the deduction is probable that the perfect was once (I think, in Pre-Indo-Hittite) purely a kind of present. Still the preterit use that attaches to many perfect forms in Sk., Avestan, Latin and Germanic may perfectly well have established itself in primitive IE or even earlier

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.... ref. Vedic forms, *duduhre*, *tatasre*

13. BENVENISTE, E. Les adjectifs latins en *-cundus*. *BSL* 34, 1933-34.

.... cf. *bhūmā*, *bhūri*, *śūra*

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 cf. *ūti, avati, avitar*
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 ref. RV—*paṇra, vidre*
17. KROGMANN, W. Germ. *ueṛna-* n. "Waffe". KZ 65, 1938.
 *vajra, vadha*
18. LEHMANN, W. P. The Indo-European *dh*-determinative in Germanic. Lg 18, 1942.
 refer. Sk... *hari* (**ghel* = to be yellow), *mūrdhā* (**mela* = to appear, rise), *gharṣati* (*gher* = to rub)
19. MEZGER, F. Got. *abrs* "stark, heftig," *biabrjan* "sich entsetzen, *aba* m. "Gatte." KZ 65, 1938.
 ref. *nar* (Manu), *vīra*
20. MEZGER, F. Got. *usgrudja* "mutlos", ahd. *ingrutig* "intentus". KZ 65, 1938.
 ref. *grdhnu*

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 da es nur nach Gutturalen auftritt, handelt es sich um 'gutturales affriquées' **ṛk'o*—Bär: *raṣṣas* ... Ausblick auf die Heimat

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.... a presumption in favour of this relationship has been created by a small group of complete correspondences, and a larger group of partial or less certain correspondences

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11. CLAFLIN, E. F. The Indo-European Middle Ending *-r*. *Lg* 14, 1938.

12. CLAFLIN, E. F. The Voice of the Indo-European Perfect. *Lg* 15, 1939.

.... a striking example of the way in which the perfect active normally associates itself with the middle voice of other tenses of the same verb occurs, for example, in Vedic prose for the group *ā vrt-*, corresponding to Latin *revertor*, *reverti* cf. SPB III. 2-4-6

- 12a. EDGERTON, Franklin. The Indo-European Semivowels. *Lg* 19(2), April-June 1943.

.... Sievers (1878) said : 'unaccented *i* and *u* (sc. after a consonant and) before a vowel were consonantal after a short syllable, vocalic after a long' the 'converse of Sievers' Law' Char. of RV.—we must recognise two distinct layers of obscurity bet. ourselves and the living dialect, which we may call proto-RVedic. First, the authors of the hymns were using an archaic, priestly, artificial dialect, not their own vernacular. They were members of a priestly guild, the intellectual leaders of their community and very proud of their status. They were carefully trained, and on the whole handled their archaizing language quite well. But naturally they slipped now and then The magic-mongers of AV, on the other hand, mishandled the delicacies of the language as they did the metres no one would ever have discovered Sievers' Law from a study of AV, though its authors were obviously trying to compose in very nearly the same dialect as that of RV. They belonged socially and intellectually to a very different class The traditional

record (oral at first, now also written) of RV demonstrably misrepresents the way it was pronounced by the authors of the hymns in many and very serious aspects. The metre proves this constantly The newer part of this article tries to formulate the behaviour of IE semivowels when juxtaposed with other semivowels

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.... *föld* from *pr̥thwī*

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Rev.: J. BLOCH, *JA* 228 (1936); E. BENVENISTE, *BSL* 36 (1936); R. G. KENT, *Lg* 14 (1938).

15. FRISK, Hjalmar. *Suffixales -th- im Indogermanischen*. Höskolas Arsskrift, Göteborg 1936.

.... Weder Kretschmers Annahme eines voridg. Einflusses auf das Arische, noch Meillet's Deutung als expressive Varianten der Tenues, noch die von den meisten Forschern abgelehnte Laryngalthetheorie, die Cuny aufgestellt und Kurylowicz ausgebaut hat, ergeben eine befriedigende Erklärung der idg. Tenues aspiratae altind. *-tha-* (*-atha-*) Suffix geht sehr wahrscheinlich in idg. zeit zurück

Rev.: W. PRINTZ, *ZDMG* 91 (1937).

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[with special ref. to their etymology and semasiology].

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.... this stem has three general meanings, which, however, overlap considerably.... (1) 'any'—*sama* (=any, each), *sima* (= self); (2) 'one'—*sakyt* (= once); (3) 'jointly, together'—*samah* (= like), *ṣaha* (= together), *smat* (together), *sam* (=together with)

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.... (1) Reduzierte kurze Vokale. (2) Die Gleitvokale (altind.)—*Prātiśākhya* (3) Anaptyxe (altind.)—RV II. 19.5; V. 35.2; X. 61.27

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Rev.: J. W. POULTNEY, *Lg* 14 (1938); M. LEUMANN, *OLZ* 11 (1938); E. SCHWYZER, *DLZ* 40 (1938); H. W. B., *BSOS* 9 (1938-39).

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Rev.: A. MEILLET, *BSL* 33 (1932); E. H. STURTEVANT, *Lg* 9 (1933); S. M. KATRE, *OLD* 2 (Jan. 1939).

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36. MEILLET, A. Sur des démonstratifs indo-européens à s-initial. *MSL* 23, 1935.
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 cf. *venati*
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.... I assume the following development of the voiceless aspirates :—

IE	Sk	Avest.	Gk.
* <i>ph</i>	<i>ph</i>	ī	φ
* <i>th</i>	<i>th</i>	θ	Θ
* <i>kh</i>	<i>kh</i>	χ	χ

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 tribal god was believed to be residing permanently in a local
 shrine like Yakṣas residing in caitya tress' these original
 Dravidian gods later on absorbed by Śiva or Viṣṇu, who,
 'while usurping the local shrines, assumed characters of local

deities to meet local needs' the 'doctrine of enforced liberation' is 'intended to reconcile God (Śiva or Viṣṇu) as conceived by believers in the transmigration of soul to a conception of life after death that originated among a people who did not believe in the transmigration at the initial stage'

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formulae in Iranian Vṛθragna was the god who destroyed resistances, and so gave victory in Vedic mythology Vṛtrahan had originally the same character, but was later absorbed by the hero Indra, become god. The confused mythological texture has taken up three originally distinct themes : (1) victorious god. (2) dragon-killing Indra. (3) liberated waters The interlacing of these motives differs in Indian and Iranian developments

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.... his birth through the side of his mother represents the first light of dawn which is visible in a circular way

23. GADGIL, V. A. Indra, the representative of the highest physical aspect of nature. *ABORI* 23, 1942.

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[a propos *Vṛtra et Vṛθragna* by BENVENISTE and RENOU.]

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Indra's battle with him represents a slow clearance of the
eclipse forts of Ś. are kinds of eclipses

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(v) *Pūṣan*.

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1936.

.... Rudra-Śiva was already a Vedic deity at the dawn of
history Rudra was not only malevolent but also bene-
volent even from the RV—times In Br., Rudra's terrible
aspect is more prominent in Up., he becomes god of gods
.... in Śvetāśvatara Up., Śiva is raised to highest godhead
.... in the Vedic period no phallic element is present

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tural Deity. *IHQ* 15, June 1939.

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res 1943-44.

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.... interprets Rudra-myths in the light of 'aurora
borealis' Rudra is the god of the Arctic nocturnal sky
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.... Rudra and Agni represent same divinity at least in KYV, word Rudra is used only with reference to Agni, or failing it, to some cruel god the popular Śiva as such is not referred to at all in the Veda

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45. SITARAMIAH, G. Rudra in the R̥gveda. *QJMS* 32, Oct. 1941.

.... Rudra combines in himself demoniac as well as angelic features not a subordinate divinity in Veda, though invoked only in 3 hymns Rudra, from *rud* = 'howler' this etymology does not take us far in understanding the RV-conception of the god The Rudra-conception has been explained (1) on physical basis, (2) as 'Pons Varolli' on the cerebro-spinal nervous system, (3) as anticipating the conception of Śiva, (4) as storm, not pure and simple, but in its baleful aspect seen in the destructive agency of lightning (Macdonell)

46. VENKATARAMANAYYA, N. *Rudra-Śiva*. Univ. of Madras publication 51, 1941.

.... all the characteristics which are supposed to be the hallmark of Dravidism are definitely traceable to the Vedas. There are therefore no valid grounds for presuming a non-Aryan origin for Purāṇic Śiva Rudra was an Aryan deity of solar origin The cult of the phallus is the natural product of the evolution of primitive ideas inherent in the Aryan religion from the beginning

Rev. : B. K. GHOSH, *IC* 8 (1942).

(vii) *Savitṛ*.

47. DANDEKAR, R. N. New Light on the Vedic God, Savitr. *ABORI* 20, 1938-39.

.... S is a special aspect of Varuṇa

48. VENKATARAMIAH, Y. Savitar : A study in the Rigveda. *Pr. Bh.* 46, May 1941.

49. VENKATARAMIAH, Y. Savitar or Aurora Borealis. Vizianagaram 1941.

Rev. R. B. P., *QJMS* 34(1).

(viii) *Soma*.

50. LINDNER, Paul. Das Geheimnis um Soma, das Getränk der alten Inder und Perser. *Forschungen und Fortschritte* 9, 1933.

.... deals with chemical and physiological significance of the *Termobacterium Mobile*

51. LOMMEL, H. Soma. *Forschungen und Fortschritte* 11, 1935.

52. PRZYLUKSI, J. La Problème du Soma. *D. R. Bhandarkar Comm. Vol.*, Calcutta 1940.

(ix) *Varuṇa*.

52a. APTE, V. M. The Rgvedic Antecedents of the *Dharmapāśa* of Varuṇa in the Mahābhārata. *BDCRI* V, 1943-44.

.... The Zodiac is the physical basis of Rta (cosmic order)

.... (1) The *pāśas* are so distinctive of Varuṇa—a fundamental aspect of his character as the All-binder, All-encompasser, All-enveloper, All-pervader. (2) Rta is Varuṇa's special charge. (3) The physical counterpart or natural basis of Rta, which enjoys divine status in RV is the belt of the zodiac, which no light of heaven (*deva*) may deviate from. (4) Wheel, *tantu*, *raśmi*, *jyā*, *prasiti* of Rta definitely point to Varuṇa's *dharmapāśa* mentioned in MBh

53. DANDEKAR, R. N. Āsura Varuṇa. *ABORI* 21, 1939-40.

54. DUMÉZIL, G. *Ouranos-Varuṇa : Étude de Mythologie comparée indo-européenne*. Paris 1934.

.... a myth (from Ouranos-saga and Rājasūya of which, Varuṇa is the god) of the first world-king, who opposes his subjects he is deprived of his manly vigour as a result of this nature fructifies antagonism of Mother Earth

Rev.: A. DEBRUNNER, *IF* 53 (1935); A. MEILLET, *BSL* 35 (1935); W. BRANDENSTEIN, *WZKM* 43 (1935); H. ZIMMER, *OLZ* (1936).

55. GHOSH, B. K. Varuṇa. *JGIS* 8, July 1941.
[religio-philological study.]
56. KEITH, A. B. The God Varuṇa. *IHQ* 9, June 1933.
.... austro-asiatic origin of Sanskrit words Varuṇa =
god of sea
57. KEITH, A. B. Varuṇa and Ouranos. *IC* 3, Jan. 1937.
[a propos *Ouranos-Varuṇa* by G. Dumézil.]
58. PETERSSON, H. Varuṇa. *Tagnér Comm. Vol.*, 1918.
[some observations on the names of gods, Mitra and Varuṇa.]
59. PRZYLUSKI, J. Varuṇa, God of the sea and the sky.
JRAS, July 1931.
.... explains the name of the Vedic god, Varuṇa, as a develop-
ment of *baru* (*charu*), a non-Aryan god of the sea
- (x) *Viṣṇu*.
- 59a. AGRAWALA, V. S. *Viṣṇu kā Vikramaṇa* (Hindi). *NPP*
48 (1-4).
.... ref. *RV* I. 22.16-21 ; I. 154.
60. DANDEKAR, R. N. *Viṣṇu in the Veda*. *Kane Comm. Vol.*,
Poona 1941.
61. GLADSTONE, M. S. *Viṣṇu in the Rgveda*. Cambridge
Univ., 1928.
[Ph. D. thesis : copy in Univ. Lib : collection of *Viṣṇu* and
Indrāviṣṇu-hymns with transl. and notes : changes brought
about by ritualism in the char. of V. in AV, YV, SV, Br. etc.]
62. KARMARKAR, A. P. The *Matsyāvatāra* of *Viṣṇu*. *Kane*
Comm. Vol., Poona 1941.
.... its proto-Indian origin and development
63. NARAYANAN, V. *Sahasranāma and Tiruvaymozhi*. *Gopala-*
krishnamacharya Comm. Vol., Madras.
.... Śrī Sathakopa has, in his *Dramiḍopaniṣad*, rendered the
1000 names of *Viṣṇu* culled from Vedas *Tiruvaymozhi* is
an annotation of these 1000 names
64. PRZYLUSKI, J. Le nom du dieu *Viṣṇu* et la légende de
Kṛṣṇa. *Arch Or* 4, 1932.

65. PRZYLUKSI, J. The name of the God Viṣṇu and the Kṛṣṇa legend. *QJMS* 25, 1934-35.

.... Vedic Viṣṇu has no counterpart in IE-mythology
Viṣṇu is connected with non-Aryan Viṭh, a race living in
Vethadipa in the Deccan

66. SHAMASASTRI, R. Viṣṇu's three strides. *Ausotosh Comm.*
Vol. 3, Calcutta 1927.

.... the measure of Vedic chronology the worlds
the Vedic gods and the chronology of the Vedas

67. SHAMASASTRI, R. Viṣṇu's Strides. IX AIOC, Trivandrum
1937.

68. SHAMASASTRI, R. Viṣṇu's incarnations. IX AIOC, Tri-
vandrum 1937.

69. SIRCAR, D. C. Viṣṇu. *QJMS* 25, 1935.

(xi) *Yama*.

70. ANKLESARIA, B. T. Age of Yama. VII AIOC, Baroda
1933.

71. COLLITZ, H. König Yima und Saturn. *Pavry Comm. Vol.*,
London 1933.

71a. DANDEKAR, R. N. Yama in the Veda. *B. C. Law Comm.*
Vol., Calcutta 1945.

.... traces the several stages in the development of Yama-
mythology in Veda : (1) Yama—Hermaphrodite God-Man
as Creator of universe—the result of self-immolation in cos-
mic sacrifice. (2) Yama-Yamī, Twin-brother and sister, as
parents of humanity. (3) Yama as the first 'mortal' to die.
(4) Yama as benevolent lord of the blessed souls

72. FATEHSINGH. Yama and Pitṛs. *JBHU* 4, Benares.

.... polar region was the original home of the Aryans ...
Yama-myth originated in the polar phenomenon of light and
darkness

72a. GADGIL, V. A. Yama and Yamī. XII AIOC (Summary),
Benares 1943-44.

.... Yama represents the *Karmasamīcaya*; Yamī represents
the combined essence of the five elements

73. GADRE, A. S. A note on a unique image of Yama. *NIA* 2, Aug. 1939.

.... a sculpture on the outside of a wall of the Hāṭakeśvara temple, Vadnagar, agrees with the Vedic description of the God

74. VARMA, Mahadevi. Yama. Allahabad 1939.

115. VEDIC GODS : MINOR.

1. DUMONT, P. E. The Indic God Aja Ekapāda, the one-legged goat. *JAOS* 53, 1933.

.... Aja Ekapāda is variously described. (1) as storm (Roth), (2) as an unborn god, who dwells in the isolated world in the place of mystery (Bergaigne), (3) as the moon (Hardy), (4) as a mythical figure of a goat, which holds apart the worlds (Oldenburg), (5) as lightning (Keith and Macdonell), (6) as the Sun (V. Henry and M. Bloomfield) acc. to Dumont, Aja Ekapāda is the sun; his one foot is a sort of pillar which supports the Sun in his journey through the sky

2. BORSANI, G. *Contributio allo studio sulla concezione e sullo sviluppo storico dell'Apsaras*. Milan 1938.

[collection of relevant data about the Apsaras from: Veda, Epics, Purāṇas etc.]

Rev.: B. K. GHOSH, *IC* 6 (1939); A. B. KEITH, *JRAS* 1940.

3. BROWN, W. Norman. Proselytising the Asuras. *JAOS* 39, 1919.

[A note on RV X 124] invitation from Indra to Agni to leave the Asuras and serve at the sacrifice of the Devas concerns a general conflict between Devas and Asuras (not an individual affair of Indra with Vṛtra) Agni, Varuṇa, Soma were Asuras

4. RAJWADE, V. K. Candra. V AIOC, Lahore 1928.

.... Candra = (originally) white māś = moon

- 4a. SHAMASASTRI, R. Dyāvapṛthivī. XII AIOC (Summary), Benares 1943-44.

.... Dyauh = winter solstice (Uttarāyana). Pṛthivī = Summer solstice (Dakṣiṇāyana) father and mother are other names of solstices

5. CARNOY, A. Le concept mythologique du Gandharva et du centaure. *Le Muséon* 49, 1936.

.... new etymology suggested both forms correspond with each other

6. KEITH, A. B. Gandharva. *Coomaraswamy Comm. Vol.* (of the Journal of the Indian Society of Art), Calcutta 1938.

[review of the philological and mythological explanations of the word and conception of Gandharva.]

7. GETTY, A. *Gaṇeśa*. Clarendon Press, Oxford 1936.

.... Gaṇeśa was a totem of a Dravidian tribe he is a God of fertility appears in literature rather late the iconographic form is later realisation of *Gaṇānām gaṇa-patiḥ* (RV II. 23.1)

Rev.: A. K. COOMARASWAMY, *JAS* 57 (1937); H. IOSCH, *OLZ* 7 (1937); J. Ph. VOGEL, *JRAS* 1937.

8. RENOUE, L. Note sur les origines védiques de Gaṇeśa. *JA* 229, 1937.

.... TA X. 1.5a-c *tat puruṣāya vidmahe vakratuṇḍāya dhīmahi | tanno dantiḥ pracodayāt* MS II. 9.1

9. SASTRI, Lacchmidhar. Is Gaṇeśa originally a corn-deity? *IX AIOC*, Trivandrum 1937.

.... G.'s tusk = the sickle with which the corn is reaped

10. MEYER, J. J. Über die altindische Korngöttin Harikālī. *WZKM* 42, 1935.

11. SCHEFTELOWITZ, I. *Zeit als Schicksalsgottheit in der indischen und iranischen Religion*. W. Kohlhammer, Stuttgart 1929.

... Kāla and Zruvan in India, Kāla as the god of destiny is a later speculation connected with astrology

Rev.: H. HAAS, *ThLZ* 55 (1930); H. LOMMEL, *DLZ* 52 (1931); H. W. BAILEY, *BSOS* 6 (1931); J. C. TAVADIA, *JCOI* 23 (1932).

12. CHAUDHARI, N. M. The Indian cow-herd God. *JBORS* 28, Dec. 1942.

.... Gopāla-Kṛṣṇa is a deity of Ābhīra origin K.'s opposition to the Brahmanical god, Indra

13. DE, S. K. The Vedic and the Epic Kṛṣṇa. *IHQ* 18, Dec. 1942.

[Ref. H. C. RAY: "Allusions to Vāsudeva Kṛṣṇa Devakīputra in the Vedic Literature", *JASB*, 1923 (Vedic and Epic Kṛṣṇas are identical)] Acc. to H. C. Ray, Bhagavadgītā borrowed its fundamental teachings from Ghorā Āṅgīrasa, the Guru

of Kṛṣṇa Acc. to De, this cannot be maintained
links, which would connect or identify the two Kṛṣṇas beyond
all doubt, are missing

14. AIYANGAR, G. V. K. Kubera. *Annamalai Comm. Vol.*, 1941.

.... in Vedic mythology, Kubera figures as the regent of the
spirits of lower regions and of darkness

15. HÄRTMANN, G. *Beiträge zur Geschichte der Göttin Lak-
ṣmī*. Leipzig 1933.

16. HODIVALA, S. K. Mitra—Miθra. *Asutosh Comm. Vol. 3*,
Calcutta 1925.

- 16a. CHAUDHARI, Nanimadhab. Some Aspects of the Worship
of Nārāyaṇa. *IHQ XX* (3), Sept. 1944.

.... draws attention to some aspects of N. as a Brahmanical
and a folk god and examines evidence for the theory that N.
was originally an independent deity according to all
evidences and traditions Viṣṇu, Nārāyaṇa, and Kṛṣṇa-Vāsu-
deva are identical. The three form one composite deity
the three component parts have remained distinct and they
belong to different periods V. is an old Vedic deity, and
K-V. (probably himself a composite deity) is epic deity,
while N. who first comes into prominence in ŚPB (XII. 3.4.1)
occupies an intermediate position RV does not know N.
as a deity it mentions a Ṛṣi N. (author of Puruṣasūkta)
...., certain myths in RV (impregnation of waters etc.) are
later utilised in favour of N. as cosmic god Puruṣa of
Puruṣasūkta becomes Brahmā of Manusamhitā and also N.
(I. 10) In TĀr. (X. 11.1) N. receives the attribute of
supreme deity ŚPB identifies N. on the one hand with
Puruṣa and on the other connects him with the Vedic *pañca-
rātra satra*

17. CHARPENTIER, J. Paraśu-Rāma. *Kuppuswami Comm.*
Vol., Madras 1935.

.... the AB VII. 27.3 presents the episode of Rāma Mārga-
veya (priest of Śyāpama and a contemporary of Janaka)
.... no connection between Paraśurāma and Mārgaveya
Paraśurāma not known to Vedic lore

- 17a. ROY, Phani Bhusan. The Hindu Bhakti-God as Prajāpati.
IC X(3), Jan-Mar. 1944.

.... The harmonious ideal of Hindu life evolved out of a
dialectical process in the history of Aryan culture in India.

The early Vedic ideal was the culture of *trivarga* ; the Up.—cum—Buddhistic ideal was the culture of *mokṣa* ; it is the harmonious Hindu ideal which fulfils life (worldly life) but does not forfeit life hereafter. This ideal was evolved by Hindus when popular Bhakti-gods were accepted by them (1) Buddhism is considered as the typical ascetic cult of India. (2) Nirvāṇa interpreted as wishless Prajāpati. (3) Bhakti-god equalled with Prajāpati

18. AGRAWALA, V. S. One hundred and one names of Prāṇa in Vedic literature. *IC* 5, April 1939:

19. PRADHAN, S. N. Apotheosis in the Ṛgveda : The Ṛbhus. *ABORI* 12, 1930-31.

.... Ṛbhus were human chieftains of a remote age

20. SHAMASASTRI, R. The Ṛbhus and the four Soma cups. *PO* 7, 1942-43.

.... one *camas* turning into four is nothing but the celestial sphere or circle divided into four parts each corresponding to three months

20a. CHAKRAVARTI, Prabhat Chandra. *Doctrine of Shakti in Indian Literature*. General Printers and Publishers Ltd., Calcutta.

.... a historical outline of the doctrine of Śakti in Indian Literature Śakti, according to the author, is at work in every department of philosophical thought beginning from the time of the Vedas Vāk, Idā, Rudrāṇī, Kālī, Ambikā, Karālī, Umā are some of the aspects of Śakti with which Vedic ṛṣis were familiar ref. to power of Viṣṇu (I. 154.1 ; III. 55) and māyā of Indra (VI. 47.8) Vāk referred to as Devī (VIII. 100.11) Activities ascribed to various deities can be explicable only on the assumption of Śakti (Nir. VII. 10) Up. make clear ref. to Śakti (Śvetāśva. I. 2)

Rev. : ANON., *Pr. Bh.* 48 (1943).

21. DAS, Sudhendu Kumar. *Śakti or the Divine Power*. Calcutta University, 1935.

.... development of the idea of Śakti from ṚV through Br. and Up. Śacī and Śakti (= originally 'help' or 'friendly assistance') signified the vivifying powers of (1) reproduction and (2) fertilisation either in the animal or vegetable world....

Rev. : ANON., *Pr. Bh.* 40 (1935) ; ANON., *Ved. Kes.* 23 (1937).

22. PILLAI Gopala. *Skanda : The Alexander Romance in India*. IX AIOC, Trivandrum 1937.

.... similarities between Zeus and Śiva latter may be an indianisation of the former this would explain absence of Śiva as a God from Vedas Skanda (= Kārttikeya) represents deification of Alexander.

23. CHAUDHARI, N. M. The Sun as a folk-god. *M in I* 21, Jan.-Mar. 1941.

.... certain features of folk-worship of the Sun have persisted from the early Vedic times to the present day

24. PRZYLUŚKI, J. Deux noms indien du Dieu Soleil. *BSOS* 6, 1930-32.

.... Aja ekapāda

25. SIEG E. Sonnenrennen im R̥gveda. *NGGW*, 1928.

[Deutung des Kutsa-Śuṣṇa-Myths : Etaśa = Aruṇa, the Charioteer of Sūrya : Transl. of R̥v I. 51.11 ; 54.6 ; 61.15 ; 121.9[3] ; 130.9 ; 174.5-7 ; II. 19.4-6 ; IV. 16.9-12 ; 30.3-6 ; V. 29.9-10 ; 31.7-11 ; VI. 31.3 ; VIII. 1.11 ; X. 49.3 ; 99.9.]

26. VENKATARAMANAIYA, C. The Sun and its conception in the Vedas. VIII AIOC, Mysore 1935.

27. VENKATESWARA, S. V. Trita. VI AIOC, Patna 1930.

.... age of R̥v—11000 B.C.

28. SHEMAVANNEKAR, K. M. Metamorphosis of Uṣas. *ABORI* 17, 1935-36.

.... Uṣas appears as Lakṣmī in later literature and religion

29. VAIDYA, C. V. The Vedic Deity Vaiśvānara explained. VII AIOC, Baroda 1933.

30. SHAMASASTRI, R. Vāyu and Vṛṣākapi. *NIA* 5, Dec. 1942.

31. RÖNNOW, Kasten. Viśvarūpa. *E. J. Rapson Comm. Vol.*, (*BSOS* 6), 1930-32.

.... V. was originally a serpent deity closely connected with pre-Vedic sacrifice the cult of which V. was the centre became absorbed by Asura-cult thus he became an authority on sacrifice, a sort of Purohita of the gods though a son of Tvaṣṭṛ and a servant of Vedic gods, he was still a suspect as being an object of Indra's enmity Tvaṣṭṛ was originally a deity of agricultural tribes, to whom was attributed the im-

portant function of superintending the creative activities of the herds the word *rūpa* came to mean simply 'cattle' V., like T., is a possessor of cow-herds his association with the crowd of demons is unmistakable V. is thus a native local deity of the type of the Nāgas as such, above all, a deity of fertility—of procreation to whom one turns to obtain human as well as animal offspring the name V., an appellative of T. and of certain serpent demons alike must allude to their power over cattle and its procreative activities V. can mean nothing but 'presiding over, procreating the whole animal creation, all animal shapes' [also see : K. Rönnow. *Trita Āptya*. Uppsala 1927]

31a. APTE, V. M. An Investigation into the Nature of Vena—the Deity of Ṛgveda Hymn X. 123. XII AIOC (Summary), Benares 1943-44.

.... *ven* means 'to see or perceive by physical or mental eye' Vena is one who sees by physical or mental eye the nature of this deity—Vena—approximates more closely to that of the celestial form of Agni

31b. APTE, V. M. All about Vena in Ṛgveda. *A. B. Dhruva Comm. Vol.*, Ahmedabad.

32. RAJA, K. Ramavarma. Story of Vṛṣākapi and his transformations. *QJMS* 21, 1930.

[RV X. 86]

33. RAJA, K. Ramavarma. Further notes on Vṛṣākapi. *QJMS* 21, 1930-31.

34. COOMARASWAMY, A. K. *Yakṣas*. Smithsonian Institute, Washington 1928-1931.

[Part I, 1928 : Part II, 1931] Hinduism is, in its root, very old, perhaps just as old as Vedic worship and Vedic gods behind the Brahmanic sacrifice and the Vedic gods, who do not seem to have ever been pictured in images, we sometimes have glimpses of a different stratum, with another kind of worship, directed towards more personal godlings and making extensive use of images iconography of India rises from vegetation, wealth and fertility cults that may well enough be considered Indo-Aryan but certainly not of protoethnic IE antiquity a significant phase of Indian religions is an animism of non-Aryan origin Indian art is, to a greater extent than has been supposed, an illustration of Vedic ideas

Rev. : St. KONOW, *AO* 7 (1929) ; W. N. BROWN, *JAS* 51 (1931) ; L. D. BARNETT, *JRAS* 1932.,

35. COOMARASWAMY, A. K. The Yakṣa of the Vedas and the Upaniṣads. *QJMS* 28, April 1938.

[Also see: A. K. COOMARASWAMY : *Yakṣas*. Smithsonian Institute, Washington.]

116. VEDIC GODS IN GENERAL.

1. ANKLESARIA, B. T. The term "Deva" : the evolution in meaning it has undergone. IX AIOC, Trivandrum 1937.

2. BANERJEE, A. K. The Hindu conception of Deva and Asura. *Pr. Bh.* 39, Sept.-Oct. 1934.

3. BANERJI, M. G. Aryan attitude to female deities. *JBORS* 25, Mar. 1939.

.... female-deities were assigned to a subordinate position Aryans would usually have male gods Śakti-worship and Mother-Goddess-worship are contributions of non-Aryan people

4. BHATTĀCHARYA, B. R̥gveda Devatā. *Ojha Comm. Vol.*, Allahabad 1934.

[Bengali] every Vedic deity connected with some nakṣatra or another

5. CHAUDHARI, N. M. Some Cure Deities. *IC* 7, April 1941.

.... Rudra in RV

6. COOMARASWAMY, A. K. Angel and Titan : An essay in Vedic Ontology. *JAOS* 55, 1935.

.... Devas and Asuras, Angels and Titans, powers of Light and powers of Darkness in RV, although distinct and opposite in operation, are in essence consubstantial, their distinction being a matter not of essence but of orientation, revolution and transformation

Rev. : Ed., *JUPHS* 10 (1937).

7. DEVI, Akshaya Kumari. *Evolution of the R̥gveda Pantheon*. Vijaya Krishna Bros., Calcutta 1938.

.... Vedic gods based on constellary configurations Indra = Centaurus Rudra = Sagitarius Agni = Ara Yama = Perseus etc

Rev. : ANON., *Pr. Bh.* 44 (1939).

8. DIVEKAR, H. R. Forgotten Vedic Gods. VIII AIOC, Mysore 1935.

9. GHOSH, B. K. Birth of the Gods (A religio-philological study). *IC* 7, July 1940.

.... Varuṇa Mitra Indra

10. GHOSH, E. N. Studies in R̥gvedic deities—astronomical and meteorological. *JASB* 28, 1932.

.... (1) Heaven (*Div*), Firmament (*Antarikṣa*) and Earth (*Prthivī*). (2) Visible portion of the celestial sphere : *Diti* and *Aditi*. (3) Celestial equator. Equinoxes and solstices. Sun's northward and downward shifting in a year. (4) Seasons.

11. KEITH, A. B. The origins of Aryan gods. *JRAS*, 1933.

[a propos : Rudolf Otto : *Gottheit und Gottheiten der Arier*] Otto attempts to clear up the picture of Vedic pantheon by endeavouring to apply to it the speculations on the origin of religion Otto is antinaturalistic He puts forth his favourite theory of "Numen"—invisible powers

12. LOMMEL, H. *Die alten Arier : von Art und Adel ihrer Götter*. Klostermann, Frankfurt 1935.

.... Varuṇa, Asura, Indra, Maruts, Rudra etc.

Rev. : H. W. BAILEY, *JRAS* 1937.

13. OTTO, Rudolf. *Gottheit und Gottheiten der Arier*. Alfred Töpelmann, Giessen 1932.

Rev. : W. PRINTZ, *ZDMG* 87 (1933); A. B. KEITH, *JRAS* 1933.

14. PANTULU, N. K. Venkatesan. Devas and Asuras. *QJMS* 28, July 1937.

.... TS and TB passages indicate that Devas and Asuras originally belonged to the same stock gradually divided into two distinct groups owing to their differences in moral qualities and spiritual practices

15. PRZYLUKI, J. Deva et Asura. *RO* 8, 1932.

16. RELE, V. G. *Vedic Gods as figures of biology*. Taraporevala, Bombay 1931.

Rev. : K. N. *QJMS* 21 (1933); W. WUEST, *Yoga* 1 (1931); F. BELLONI-FILIPPI, *GSAlt.* 2 (1932).

17. SHAH, H. A. Vedic Gods I-IV. *ABORI* 17, 1935-36.

.... (1) Varuṇa (the regent god of Dhruva), Mitra, Sūrya. (2) Old Calendar (3) Vernal equinox : Aśvins and Uṣas Aryaman and Bhaga Astronomical phenomena represented by Vedic Gods

18. WIKANDER, S. *Der arische Männerbund : Studien zur indo-iranischen Sprach-und Religions-geschichte*. Univ. Bokhandeln, Lund 1938.

Rev. : E. BENVENISTE, *BSL* 39 (1939); B. K. GHOSH, *IC* 6 (1939).

117. LEGENDS AND MYTHS.

1. AGRAWALA, V. S. Cyavana and Aśvinī. *Sarda Comm. Vol.*, Ajmer 1937.

2. CARNOY, A. Les mythes indiens de Mātariśvan-Agni et ceux d'Ulysse en Grèce. *Le Muséon* 44, 1931.

3. CHAKRABERTY, Chandra. *Ancient races and myths*. Vijaya Krishna Bros., Calcutta.

.... attempt to disentangle the racial components and their contributions to ancient civilisations Aryan in India, Iran, Babylon etc. interpretation of a festival or a god in the related terminology of each religion

Rev. : A. N. KRISHNAN, *ALB* 7 (1943); JAGADISVARANANDA, *MR* (Nov. 1943).

4. CHAPLIN, D. *Matter, Myth and Spirit, or Keltic and Hindu Links*. Rider and Co., London 1935.

Rev. : ANON., *Ind. Kes.* 22 (1936); ANON., *M in I* 16 (1936).

5. CHAPLIN, D. *Mythological Bonds between East and West*. Copenhagen 1938.

.... an attempt to trace a symbol, e.g. that of Deer, in legend, place-nomenclature, and in literary and etymological associations in India and the West

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.... fundamental motive in the Gawain and the Green Knight has to be traced back to Indra-Namuci in Indian mythology and ritual are to be found, and in endless variety, the characteristic motives of the Western romances and fairy tales of the Green Knight and Grail quest types stories and motives of other types could be paralleled in unending detail and the same applies to doctrines it is however not suggested that India is therefore the source of Western *matière*. The RV is a 'late' document and much that is commonly called Aryan was already Sumerian In the present article the author shows not how *a* meaning can be read *into*, but how *the* meaning can be read *of* the myths of heroes who can 'play fast and loose with their heads' The result is to support the conclusions that 'the Grail (and related) romances repose eventually, not upon a poet's imagination, but upon the ruins of an august and ancient ritual, a ritual which once claimed to be the accredited guardian of the deepest secrets of Life'

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.... the Aśvamedha is altogether travestied in Purāṇas a mortal King performs the sacrifice that he may dethrone the god, Indra

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evidence to the existence of a tradition regarding its healing properties In AV, *āsvattha*, in addition to its religious sanctity, acquires magical potency The attributes of fig are stressed in epics and Purāṇas Two aspects in the regard paid to the fig tree, from Vedic times downwards, can be distinguished : (1) reverence paid to the tree itself ; (2) reverence paid to it as an abode or symbol of deity It seems undeniable that the prehistoric civilisers of the Indus Valley found the cult pre-existing them in the land

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[...]. *deva-yajña* : in creative, promotive, nutritive activities, gods are bestowers of infinite good : that debt is to be repaid
.... *brahmayajña* : ṛṣis represent in them universal reason at work for which it was possible for them to evolve a mighty system of cultural discipline which is essential for the cosmic well-being
.... *pitṛ-yajña* : ancestors bind us from birth in biological and spiritual debts
.... *manuṣya* and *bhūta-yajña* : universal kinship

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XV. PHILOSOPHY.

121. INDIAN PHILOSOPHY IN GENERAL.

1. ASOKANANDA, Swami. *The influence of Indian thought on the thought of the West*. Shri Ramakrishna Math, Madras.

2. BALAKRISHNA. *Hindu Philosophers on Evolution*. Taraporevala, Bombay 1936.

3. BANERJI-SASTRI, A. Neoplatonists and Indian philosophers. *JBORS* 29, Mar.-June 1943.

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.... chapters 1-8 deal with germs of Indian philosophy as latent in the Vedas and developed in the Up., culminating in the Vedānta system of Śaṅkara

5. BOSE, A. C. Tragic and romantic views of life. *Pr. Bh.* 40, Feb. 1935.

.... Vedas indicate a sense of tragedy overcome by a heroic energy determined to win victory against all odds

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.... corresponding to 4 castes, there developed 4 types of "Ethos", i.e. 4 types of spiritual and moral ideals socio-economically the four castes lived in harmony, but spirituo-ethically they were always at war in Vedic period, Kṣatriya 'ethos' was predominant; in Up. period, Brāhmaṇa 'ethos'; in epic period Brāhmaṇa-Kṣatriya 'ethos'; in Buddhist period Vaiśya 'ethos'; in Purāṇic periods, Śūdra 'ethos'; in Middle ages, Vaiśya-Śūdra 'ethos'

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[a propos S. Radhakrishnan : Eastern Religions and Western Thought] "R. has essentially a European rather than an Indian mentality"

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[an estimate of the modern civilisation side by side with the ancient Aryan civilisation of the Vedic and Purāṇic ṛsis.]

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.... despite the childlike naiṣveté, RV-hymns reveal a philosophical frame of mind in those obstinate questionings of sense and outward things The first flutter of the new-fledged philosophic impulse on Indian soil clothed itself in poetry of unending charm, with abundance of myths, due to

fertile imagination or creative fancy Poet 'gets' the vision, philosopher 'justifies' it The poetic or mythical presentation of hymns of RV has nothing *prima facie* to invalidate their claim for truth RV may not have made any positive contribution towards Vedānta, but it certainly prepared the field for the reception of the same

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..... in the history of philosophy no word has ever been uttered more important and epoch-making than the word *Ātman* which we find for the first time in AV X. 8.44

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[a report of a paper read at 11th German Oriental Conference at Bonn 1938.]

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.... Indian civilisation must be judged mainly by the culture and greatness of its milleniums, not by the ignorance and weakness of a few centuries

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.... Indian culture visualised as a globe; the longitude lines are various disciplines of thought, e.g., philosophy, theology, logic, aesthetics, etc.; the latitude lines are the ideas studied, in this case the idea of unity in Hindu thought. These latitude lines are bound to cross all the various disciplines. Indian philosophy as a whole takes its starting point from the *concrete* *unity after plurality* is illustrated by rivers emerging into the ocean (Munḍaka III. 2.8; Maitrī VI. 22); or by honey gathered from different juices (CU VI. 9.1). *Unity within plurality* is shown by similes like the same substance in all pairs of scissors (CU VI 1.5); or the same sun in different sheets of water (BAU I. 4.7). *Unity before plurality* is shown by a fire dispersed in thousands of sparks (BAU II. 1.20; Kauṣītaki III. 4.20). Unity disseminating divergent matter is shown by a spider and its cobwebs (BAU II. 1.20; Munḍaka I. 1.7).

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[Presidential address : Philosophy and Religion Section, XII AIOC, Benares 1943-44.]

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.... It is neither disappointments in life nor national disasters. nor the climate that has turned the Indian's eye inward. Vedic and Up. periods were periods of power and peace. It is the Indian's faith that the inner life is richer and more real than the outer which has made him withdraw from the external world this attitude flowers forth into a dynamic religion and a living philosophy

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[Part I : The Upaniṣads. Part II : The Philosophy of the Jains] Acc. to Sharpe, the Up. philosophy being pessimistic is no good philosophy, for 'philosophy must of necessity be optimism of the truest and highest order'

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.... (1) line of philosophic and transcendent intuition to be preceded by critical analysis, reflection and meditation; (2) line of synthetic intuition or synoptic vision to be preceded by the method of psychic penetration and contemplation

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[Thesis.]

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.... the Ātman-philosophy does not destroy the world, but yet is rigorously monistic, and this directly follows from the texts of the Up. Śaṅkara has no justification for introducing Māyā, Rāmānuja for perpetuating the individual

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.... Vedantic Ūnism God as Perfect

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12. DEVI, Akshaya Kumari. *Quintessence of the Upaniṣads*. Vijaya Krishna Bros., Calcutta.

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.... selfishness is not acknowledged as basic

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PO 6, 1941-42.

..... Up. philosophical ideas are logical development of the earlier speculations of Br.

21. NARASIMHAYYA, P. Upanishadic Approach to Philosophy.
Ved. Kes. 28, 1941-42.

[acc. to Māṇḍūkya Up.]

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23, July 1936.

..... Buddha was a Vedic protestant in the sense that he stood against the degraded selfish belief in Ātman (individual soul), against blind worship and sacrificial rites of the Vedas

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Rev. : J. BAYART, *NR* 13 (1941).

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..... both originally teach not Jñānamārga, but Karmamārga
..... Cf. "*upās* et *upāsaka*"

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[from Veda to Śaṅkara.]

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search after Truth more through life than through intellect
 philosophical and mystical inspirations of the Up. . . . Up.
 Rev. : SIDDHESHWARANANDA, *Ved. Kes.* 22 (1935); ANON., *Pr. Bh.* 41 (1936).

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[report of a lecture delivered at 6th German Oriental Conference in Wien, 1930.]

40. TATVABHUSHAN, S. The Founder of Vedic Idealism. *CR* 40, Sept. 1931.

. . . . (1) Uddālaka Āruṇi (CU VI) first gave a systematic exposition of Vedic idealism. (2) Yājñavalkya rejects Āruṇi's traditional cosmology and adopts the critical method under-

lying it. Y. tries to show, by various examples, that things conceived apart from the self are abstraction (BAU II. 4; IV. 5; IV. 3-4). (3) Prajāpati (teacher of Indra in CU VIII 7-12) develops an idealism different from Y.'s. Y.'s system is 'unqualified monism', that of P. is 'qualified monism'. (4) Indra (Kauṣītaki Up. III) further develops the absolute idealism and qualified monism (of P.). . . . is almost like Hegel's idealism, showing that a subjective and objective element—an ideal and real aspect—enter into all forms of existence and are ultimately one. (5) Citra and Uddālaka Āruṇi (Kauṣītaki Up. I) develop Indra's idealism in its practical side

41. TATVABHUSHAN, S. *Pañcarṣi or The Founders of Vedic Idealism*. Calcutta 1930.

. . . . beginning with the budding sense of One in Many that we come across in Uddālaka Āruṇi and ending with Citra's description of the Brahmaloka, there is a sustained message of Absolute Idealism, of course in different stages of evolutionary growth

Rev. : S. K. DAS, CR 41 (1931).

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[a pen-picture of the spiritual life and ideal as depicted in the Vedic lit.]

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7. LACOMBE, Ô. *L'absolu selon le Vedānta, les notions de Brahman et d'Ātman*. Ann. Musée Guimet 49, Paris 1937.

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Rev. : P. B. R., *QJMS* 31 (1940); C. K. RAJA, *ALB* 4 (1940); ANON., *Ved. Kes.* 27 (1940); T. M. P. MAHADEVAN, *Pr. Bh.* 45 (1940).

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[in various forms of tradition] Nirguṇa Brahman = Ain-Soph. (in Jewish Kabbala) ..

10. MODI, P. M. Relation between the two aspects of Brahman. *IHQ* 17, June 1941.

. . . . distinction between Puruṣa and Akṣara was already known to the earlier metrical Up., eg., Muṇḍaka

11. MODI, P. M. Relation of Brahman and Jagat. *IC* 8, 1942.

12. NARAHARI, H. G. The meaning of Brahman and Ātman in the R̥gveda. *IC* 8, Dec. 1941—Mar. 1942.

13. NARAHARI, H. G. "Soul" in the R̥gveda. *Rev. Phil. Rel.* 11, April 1942.

. . . . ṚV—seers had a knowledge of soul as different from the body as eternal, and having the three essential qualities of *sat*, *cit*, *ānanda* N. considers the nine words : *brahman*, *ātman*, *tman*, *satyam*, *aṇo bhāgaḥ*, *jīva*, *prāṇa*, *manas*, *suparna* 'soul' acc. to ṚV (1) is different from body ; survives the destruction of the latter ; (2) is eternal, neither born nor liable to destruction ; (3) forms "essence" of the body and is its controller ; (4) is the experiencer of man's action—heaven or punishment after death ; (5) is composed of *sat*, *cit*, and *ānanda* ṚV—seers seem to know also the fundamentals of Brahman, the Up. absolute

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(e) divine power—Māyā—of assuming many forms (2) Monistic tendencies in the Br. tending towards a simplification of empirical multiplicity. (a) to see oneness behind the empirical multiplicity of phenomenal world ; (b) one human sense supreme over others. (cf. Prāṇa-saṁvāda) (3) Identification of macrocosm and microcosm. (a) identity of human organs and cosmic powers ; (b) Puruṣa and Ātman (4) Cosmogonic speculations : the qualitative identity of macrocosm and microcosm : the identity of *causa materialis* and the resultant product An investigation of literary remains before Up. shows the pantheistic monism to be the result of a slow but steady development, the final outcome of the combination and weaving together of various strands whose origin may be traced back to the Vedic hymns and subsequent early Br. speculations—all tending in the same direction

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[also see papers submitted by the author on the same subject to 14th Indian Science Congress (Psychology Section), Lahore, and to Indian Science Congress (Psychology Section), Calcutta] *Praśna Up.* :—In dreams the subject experiences his *mahimā*, the creative activity or majesty or greatness *Bṛhad. Up.* :—In dream, escape from fatigue is sought ; the Up. sketches the transition from sleep to dream, from dream to sleep, and from both to the waking life or state *Chāndogya Up.* :—This Up. contains *mahimā*-theory of *Praśna (mahiyamanāścarati)* In other Up., dreams are said to be due to creative activity of the mind on the raw material supplied by *vāsanās* (images of the unconscious and sub-conscious realm) Dreams and dream-experiences are

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.... mysticism of time is the search of god through time it is 'theologisation of astronomy' contemplation of Brahman in Time and as Time, i.e. as Sākāra and Nirākāra Kāla

Rev. : ANON., *Kalpaka* 34 (1939); JAGADISWARANANDA, *Pr. Bh.* 44 (1939); ANON., *Ved. Kes.* 26 (1940).

24. SIRCAR, M. N. Life through four stages. *Pr. Bh.* 38, Oct. 1933.

25. STRAUSS, Otto. (1) *Udgītha-Vidyā*. (2) *Die älteste Philosophie der Karma-Mīmāṃsā*. SBPAW, Berlin 1932.

Rev. : S. J., *Ved. Kes.* 20 (1934).

26. STRAUSS, Otto. A contribution to the problem of the relation between *karma*, *jñāna*, and *mokṣa*. *Kuppuswami Comm. Vol.*, Madras 1935.

27. WESENDONK, O. G. The Kālavāda and the Zervanite System. *JRAS*, 1931.

XVI. STUDY OF VEDIC CONCEPTIONS.

131. VEDIC CONCEPTIONS : PHILOSOPHY, RITUAL, CULT, ART, ETC.

1. ALTEKAR, A. S. Yajñopavīta. *JBORS*, June 1934.

.... original denotation of Y. was the upper garment, normally a piece of cloth, worn in the proper manner prescribed for sacred occasions, passing it under the right and over the left shoulder in prehistoric times when weaving was unknown, it was a piece of deer-skin today even a piece of deer-skin is strung on Y. Y. is to be used on sacred occasions only

2. APTE, V. M. Ṛta in Ṛgveda. *ABORI* 23, 1942.

3. BARUA B. M. Art as defined in the Brāhmaṇas. *IC* 1, July 1934.

.... *Yad vai pratirūpam śilpam* (ŚPB III 1.1.5). Art consists in intelligent working up a desired form on a normal material, making manifest what is hidden or potential

4. BELVALKAR, S. K. Brahman-Baresman-Bricht-Bhrāj. IV AIOC, Allahabad 1926.

5. BLOOMFIELD, M. The mind as wish-car in the Veda. *JAOS* 39, 1919.

6. BROWN, W. Norman. The Basis for the Hindu Act of Truth. *Rev. of Religion*, Nov. 1940.

7. BROWN, W. Norman. The Rigvedic Equivalent for Hell. *JAOS* 61, 1941.

.... RV and AV contain abundant references to earth, atmosphere and heaven passages referring to hell are not many, nor specific and illuminating RV VIII. 104 (= AV VIII. 4), supplemented by miscellaneous remarks elsewhere in RV and AV, give a fair information regarding hell RV X.72; 129

8. CHAMUPATI. Vedic Svarga. *Vedic Magazine*, Nov.-Dec. 1931.

9. CHARPENTIER, J. *Brahman : Eine sprachwissenschaftlich-exegetisch-religionsgeschichtliche Untersuchung* I-II. University, Upsala 1932.

... Brahman → Baresman (= bundle of grass) → magic → hymn on the one hand and Up. Brahman on the other
Rev. : A. B. KEITH, *JRAS* 1933 ; E. H. JOHNSTON, *IA* 62 (1933) ; H. W. BAILEY, *BSOS* 7 (1934).

10. CHATTERJI, C. C. The Concept OM. *Pr. Bh.* 40, Mar. 1935.

...., 'Om' in Indian, 'Logos' in Greek, 'Word' in the Bible are analogous

11. COOMARASWAMY, A. K. Ratha-Chidra. *JAOS* 51, 1931.

.... Bṛhaddevata VI. 107—Indra cures a maiden (of leprosy) by passing her through the carriage-aperture (between the body) of the car and the yoke healing by 'symbolic birth'

12. COOMARASWAMY, A. K. Ābhāsa. *JAOS* 52, 1932.

13. COOMARASWAMY, A. K. *Parāvṛtti* = Transformation, Regeneration, Analogy. *Winternitz Comm. Vol.*, Leipzig 1933.

[ref. BAU and CU.]

14. COOMARASWAMY, A. K. Mahā-pralaya and Last Judgment. *IHQ* 9, Mar. 1933.

15. COOMARASWAMY, A. K. *The Darker Side of Dawn*. Smithsonian Institute, 1935.

Rev. : Editor, *JUPHS* 10 (1937).

16. COOMARASWAMY, A. K. Chāyā. *JAOS* 55, 1935.

.... Chāyā as shadow in the sense of manifested likeness of divinity in man's temporal and aeternal refuge (*śarma*); chāyā as the sable stillness of unmanifested Godhead in his last resort (*parāyaṇam*)

17. COOMARASWAMY, A. K. The source of, and a parallel to, Dianysius, on the Beautiful. *JGIS* 3, Jan. 1936.

.... scholastic and Vedic formulations are in perfect agreement
.... scholastic takes for granted and argues from an identity of the good, the beautiful, light and truth in the ultimate subject, i.e. God *arc* = shine and/or intone *bhā* (*bhaṇ*) = shine (speak) *sva* (*svṛ*) = shine, sound CU IV. 15 presents specific parallel to Platonic and Vedic tradition it presents a valid parallel in particular to the words of Dionysius (*De Divinis Nominibus* IV. 5), and in general to the whole Platonic and scholastic conception of an absolute, immutable, and single Beauty or Loveliness in which all several goods and beauties inhere

18. COOMARASWAMY, A. K. Vedic Exemplarism. *HJAS* 1, 1936.

[the traditional doctrine of the relation, cognitive and causal, between the one and many] Vedic symbol of a wheel

19. COOMARASWAMY, A. K. 'The "Four Causes" in the Bhagavadgītā. *JAOS* 57, 1937.

[BAU IV. 4.2—BG 18.14-15.]

20. COOMARASWAMY, A. K. The Vedic Doctrine of Silence. *IC* 3, April 1937.

21. COOMARASWAMY, A. K. Uṣṇīṣa and Chatra. *PO* 3, 1938.

22. COOMARASWAMY, A. K. Nirmāṇa-Kāya. *JRAS*, 1938.

23. COOMARASWAMY, A. K. The Inverted Tree. *QJMS* 29, Oct. 1938.

24. COOMARASWAMY, A. K. The Tāntric Doctrine of Divine Bi-unity. *ABORI* 19, 1938-39.

.... In the Vedic tradition, the Supreme Identity is at the same time spirant and despirated

25. COOMARASWAMY, A. K. The Sun-Kiss. *JAOS* 60, 1940.

.... ŚPB—Sun, the Prajāpati kisses (*abhijighrati*) his children that each can say "I am" — intimate connection of the "Kiss of life" with spiritual paternity and sacrificial rites

26. COOMARASWAMY, A. K. The coming to birth of the spirit. *D. R. Bhandarkar Comm. Vol.*, Calcutta 1940.

[A critical analysis of doctrines of reincarnation, regeneration and transmigration.]

27. COOMARASWAMY, A. K. *Manas. Woolner Comm. Vol.*, Lahore 1940.

28. COOMARASWAMY, A. K. *Akimcañña* : Self-Naughting. *NIA* 3, April 1940.

29. COOMARASWAMY, A. K. *Lilā*. *JAOS* 61, 1941.

.... the notion of a divine playing occurs repeatedly in RV
.... the idea of a divine dalliance is fully represented in Up.
.... *Lilā* as divine manifestation and activity thought of as a 'sport'

30. COOMARASWAMY, A. K. *Ātmayajña* : Self-sacrifice. *HJOS* 6, Feb. 1942.

.... Interpretation of the sacrifice as an exhaustive series of symbolic acts to be treated as support of contemplation (*dhiyā-lamba*) reflects a traditional assumption that every practice implies and involves a corresponding theory

31. COOMARASWAMY, A. K. *Prāṇa-citi*. *JRAS*, 1943.

.... AV X. 2.8 cd and 26 cd : What is 'piled' what 'sent forth'? The sense of the passage becomes clear if we investigate the well-known "internal Agnihotra" It is Brahman, referred to by that or by any other name, e.g., *svayambhū* or Prajāpati, who, in his *Lilā*, both enters into man with all the powers of the soul, and gathering them together again, departs aloft with them

- 31a. COOMARASWAMY, Ananda K. Gradation and Evolution. *Isis* XXXV (1), 1944.

.... According to RV, this creation cannot be regarded as a single definite act ; it is regarded as ever proceeding the object of the present note is to point out that if the doctrine

of special creation is understood as it has generally been interpreted by Christian and other philosophers, then Gradation and Evolution are not irreconcilable alternatives, but only different ways respectively ideal and historical, formal and figurative, algebraic and arithmetical, of describing one and the same thing to interpret myth as factual history is to mistake the genre ; a myth can only be called 'true' when time and space are abstracted As Nilsson says, Mythology can never be converted into History

31b. COOMARASWAMY, A. K. *Figures of Speech and Figures of Thought*. Luzac and Co., London.

32. DANDEKAR, R. N. *Der vedische Mensch*. Carl Winter, Heidelberg 1938.

Rev. : A. VENKATASUBBIAH, *OLD* 2 (1938) ; H. D. VELANKAR, *JBBRAS* (1939).

33. DAS, S. K. The status of Rta in R̥gveda. *Phil. Quart.*, April 1938.

.... Ethics of RV is not of naturalism it is in accordance with the highest human ideal which was destined to realise all its ethical implications in the Law of Karma Rta—Karma (Vedic) : Nemesis (Greek) : Ashavaista (Avestan) : Tao (Chinese)

34. DASGUPTA, Mrinal. Śraddhā and Bhakti in Vedic Literature. *IHQ* 6, June 1930.

35. DHAVAN, Datta Thakur. *Truth and Vedas*. 1925.

36. DUBREUIL, G. J. Soma. *IA*, 1926.

.... Soma = Asclepiad

37. DUMÉZIL, Georges. *Flamen-Brahman*. Annales du Musée Guimet, Paris 1935.

.... puts forth a very ingenious theory as to the origin of the Brahman-priest of the Vedic ritual, also of the Brāhmaṇa caste in general Primitive Indo-Europeans used to honour their kings by killing them on certain occasions to placate the higher powers. In later times, another person, Brahman, who became a sort of *alter ego* to him, used to take his place at the time of the gruesome human sacrifice. The author interprets the Śunaśēpa legend in this light The *Flamen* Dialis is the Roman counterpart of the Vedic Brahman

Rev. : A. MEILLET, *BSL* 37 (1936) ; B. K. GHOSH, *JGIS* 4 (1937) ; V. LESNY, *Arch Or* 11 (1939).

38. FALK, Maryla. *Filoni del Pensiero Indiano nelle Sorgenti del Pensiero Occidentale*.

39. FALK, Maryla. Amāvāsyā (in mythical and philosophical thought). *IHQ* 18, Mar. 1942.

.... The fact of Sūryā being the nocturnal, hypercosmic Sun explains the conception underlying the Amāvāsyā-myth, the myth of the nuptials between the Sun and the Moon

40. FALK, Maryla, *Nāma-rūpa and Dharma-rūpa*. Calcutta University, 1943.

[Origin and aspects of an ancient Indian conception.]

Rev. : C. D. CHATTERJEE, *IC* X (3).

41. GADGIL, V. A. Rta and the Law of Karman. *X AIOC*, Tirupati 1940.

42. GANGULY, N. C. Vedic Theory of the Common Mind. *I Ind. Phil. Congress*, Calcutta 1925.

.... conception of the majesty of the assembly wielding corporate authority *AV* I. 13.4 ; VII. 12 ; XIX. 55

43. GEIGER, B. Rta und Verwandtes. *WZKM* 41, 1934.

44. GOSWAMY, K. G. Hindu Conception of Law. *CR* 69, Nov. 1938.

.... Hindu law is divine in its essential significance sanction for it is both political and theological

45. HEIMANN, Betty. *Studien zur Eigenart indischen Denkens*. Mohr, Tübingen. 1930.

.... Letzter Grund seiner (des Denkens) Besonderheit ist das unmittelbare Verwachsensein mit Natur und Umwelt Das Paradoxon für das indische Geistesleben : "Primitiv in der Grundlage, in der Behandlungsweise Höchstkultur Varuṇa Rta Karman

Rev. : L. RENOU, *RCr* 64 (1930) ; W. GEIGER, *ZII* 8 (1931) ; W. WUEST, *OLZ* 34 (1931) ; O. WESENDONK, *Bull. J. deut Philos.* 5 (1931) ; A. B. KEITH, *BSOS* 6 (1931).

46. HEIMANN, Betty. Reality of Fiction in Hindu Thought. *D. R. Bhandarkar Comm. Vol.*, Calcutta 1940.

47. HEIMANN, Betty. Indian Concepts of the Eternal. *NR* 13, April 1941.

.... The West conceives the idea of Eternity chiefly under the aspect of time. In India, it is not time but space that is the primary aspect under which everything is conceived. (1) Spa-

tial concepts ; (a) Polar notions : *anu-mahān* (Up.) ; (b) immanent : *antarhita*, *gūḍha* ; (c) compact : *nirantara* ; (d) no limits : *aditi*, *aparimita*, *Kūṭastha* ; (e) dynamically omnipresent : *vibhu*, *bhūman*. (2) Temporal notions of spatial derivation (borderline concepts) : (a) *avatāras* ; (b) *yugas*, etc. (Purāṇa). (3) Numerical concepts : *eka* : *advaita* ; *śūnya*. (4) Temporal concepts : *anādi* ; *amṛta* ; *akṣaya*. (5) Psychological concepts : spontaneous : *autpatika* ; *svatantra* ; *kevala*. (6) Logical concepts : *paramārthataḥ* contrasted with *vyavahārataḥ*. (7) Logical-Grammatical concepts : *brahman* ; *nirvāṇam*

47a. HERAS, H. The Tree of Life. NR XIX (112-13), April-May 1944.

.... 1. In Genesis. II. In the Apocalypse of St. John the Apostle. III. In the Upaniṣads. IV. In the Rgveda. V. Among the Proto-Indians

48. HIRIYANNA, M. *The Quest after Perfection*. Madras University, 1941.

49. HOCART, A. M. Great fathers and little fathers. AO 5, 1926.

50. JHA, Ganganath. Yajñopavīta. *Asutosh Comm. Vol. I*, Patna 1928.

.... earliest reference to Yajñopavīta in TA II. 1

51. KEITH, A. B. New Theories as to Brahman. *Jha Comm. Vol.*, Allahabad 1937.

[critical discussion of the theories put forth by Hertel, Haug, Hillebrandt, Charpentier, Griswold, Dumézil, etc.]

52. KULKARNI, B. R. A Garuḍa-Stambha : A symbol of an Arctic Phenomenon, III Ind. Hist. Congress, Calcutta 1939.

53. LOMMEL, H. Some corresponding conceptions in old India and Iran. *Modi Comm. Vol.*, Bombay 1930.

54. MENON, C. P. S. The Cross. the Svastika and related Emblems. *JOR* 8, 1934.

55. MITRA, P. A Vedic Night of the Moon from Polynesia. *COJ* 1, July 1934.

.... Vedic month was lunar (*mās* = moon) full-moon night = *rākā* (Veda) ; *rākāu-mui* (New Zealand) ; *rākau* (Mangaia) ; *raau-mua* (Tahiti) also cognates of *sinivālī* (14th day of the dark half), *kuhū* (amāvāsyā), *anumati* (14th day of the bright half)

56. MOOKERJI, Radha Kumud. The Hindu conception of the Motherland. *Pr. Bh.* 43, April 1938.

..... Hindu conception is more cultural than territorial

57. NAIDU, P. S. A psychological orientation to the concept of culture. *Pr. Bh.* 44, Feb. 1938.

58. NARAHARI, H. G. The Vedic doctrine of the Worlds above. *ABORI* 23, 1942.

59. NARAHARI, H. G. Designation of Hell in R̥gveda and the meaning of the word *asat*. *IHQ* 18, June 1942.

..... complete picture of Vedic hell is to be found in RV VIII.
104 *asat* does not mean hell in RV

60. NARAHARI, H. G. Devayāna and Pitṛyāna. *ABORI* 24, 1943.

61. NARASIMHAM, P. *The Individual in Progress*. Madras University, 1940.

62. OLDENBERG, H. Vedic words for "beautiful" and "beauty" and the Vedic sense of the "beautiful". *Rupam*, Oct. 1927.

63. PANDAY, R. B. Atharvaveda conception of the Motherland. *JBHU* 6, 1942.

64. PANTULU, N. K. V. The mystic significance of the Praṇava. IX AIOC, Trivandrum 1937.

65. PRZYLUSKI, J. Le nom de l'enfer en Sanskrit. *Pavry Comm. Vol.*, London 1933.

[JUBr. IV. 25.6 ; 26.1] *naraka* (from *nara*) = human
.....

66. RAY, Amarnath. Yogakṣema. *BSOS* 7, 1933.

..... word of high antiquity it signifies 'release from the cycle of rebirths'

67. RAY, J. C. The Soma plant. *IHQ* 15, June 1939.

..... Soma = *bhāṅga*, the hemp plant, the 'cannabis Sativa'
.....

68. SASTRI, Mangala Deva. History of the word *īśvara* and its idea. VII AIOC, Baroda 1933.

69. SASTRI, S. Suryanarayana. The Hero. *NIA* 2, Oct. 1939.

..... *dhīra* (in Up.) = the hero conquest of fear, unruf-

fled calm in the presence of the greatest danger, is his distinguishing mark

70. STEIN, Aurel. On the Ephedra, the Hūm plant and the Soma. *BSOS* 6, 1931-32.

.... wild *rhubarb*, in one or another of its closely allied species, is the plant from which Soma and Haoma were obtained The frontier between North West Frontier and Afghanistan was at an early period held by tribes who called themselves Āryas and spoke Vedic Sanskrit

71. TITIEV, M. The Sun-Kiss among the Hopi Indians. *JAOS* 60, 1940.

... indications of the procreative potency of the Sun

72. URQUHART, W. S. The idea of Progress in Eastern and Western thought. *J Dept Lett. Univ* 22, Calcutta.

73. VENKATARAMAN, N. Conception of Natural Law in Ancient Indian Philosophy. V Ind. Phil. Congress, Calcutta 1936.

74. VENKATASUBBIAH, A. Devamārga. *ZII* 8, 1931.

75. VENKATASUBBIAH, A. Vedic Studies : The Act of Truth in the R̥gveda. *JOR* 14, 1940.

... utterance not contaminated by untruth and insincerity is said to have become a reality through actual incidents instances from R̥V are cited

76. VENKATESWARAN, C. S. The "Cosmic House" in the R̥gveda. *BDCRI* 2, June 1941.

77. WILLMAN-GRABOWSKA, H. L'expiation (*prāyaścitti*) dans les Brāhmaṇa. *Bull Acad Polon*, 1935.

78. ZIMMERMANN, R. The evidence of the R̥k-text for the meaning of R̥ta. V AIOC, Lahore 1928.

.... R̥ta is *truth*, and not *right* (as Lüders says)¹

XVII. SOCIOLOGICAL STUDY.

132. ANTHROPOLOGY AND ETHNOLOGY.

1. BISWAS, Praphullachandra. Concepts of disease among the primitive people of India. *J Dept Lett Univ*. 25, Calcutta.

2. BOSE, A. The Caṇḍāla. III Ind. Hist. Congress, Calcutta 1939.

.... caṇḍāla was originally a tribal body among the indigenous races conquered by the Aryans ; under rigid Aryan isolation they hardened into caste

3. CHAKLADAR, H. C. Problems of the racial composition of the Indian peoples. *M in I* 16, April-Sept. 1936.

4. CHAKRABARTY, Chandra. *Race Culture*. Vijaya Krishna Bros., Calcutta.

[racial elements in India.]

- 5/ CHAKRAVARTI, A. The Vrātyas. III AIOC, Madras 1924.

6. CHANDA, R. P. Races of India. *J Dept Lett Univ.* 8, Calcutta.

7. CHAUDHARI, Anil. Preliminaries of the Study of the Racial problem in India. *M in I* 16, Mar. 1936.

8. DAS-GUPTA, P. C. Psychoanalytic interpretation of Primitive Life. *M in I* 15, April-Sept. 1935.

9. DATTA, Bhupendranath. Races of India. *J Dept Lett. Univ.* 26, Calcutta.

10. EDITOR. An Indian outlook on Anthropology. *Man*, Sept. 1938.

11. GHURYE, G. S. Presidential address : Ethnology Section. IX AIOC, Trivandrum 1937

....exposes Pargiter's and Ketkar's rather one-sided conclusions emphasises the necessity of a comparative study of the following unsettled problems of Indian ethnological history from Vedic, Br., and Sautic sources : (1) who were the earliest Vedic hymn-makers ? (2) relation of the three-fire cult of the RV to the Iranian single-fire cult ; (3) the Aryan origin or otherwise of Brāhmaṇa priestly families, their seniority, their association with royal personages ; (4) family and identity of Saptarṣis

12. GOODLAND, Roger. *Bibliography of sex-rites and customs*. George Routledge and Sons, London 1931.

13. GOSWAMI, K. G. Question of promiscuity in Ancient India. *CR* 72, Aug. 1939.

.... story of Śvetaketu has very little to offer as explanation about the history of Indo-Aryan promiscuity so-called traditions do not negate the possibility of marriage, which is, above everything else, a biological institution

14. HANNAH, H. Bruce. Indo-Aryan Origins and Developments, racial and cultural. *J Dept Lett. Univ.* 9, Calcutta.

15. HAYAVADANARAO, C. The present position of anthropological research in India. *M in I* 16, Mar. 1936.

16. HAYAVADANARAO, C. A new theory of Indian Racial Origins. X AIOC, Tirupati 1940.

17. JAYASWAL, K. P. A note on certain Sanskrit, geographic and ethnic terms. *JBORS* 18, 1932.

18. KARANDIKAR, S. V. *Hindu Exogamy*. Taraporevala, Bombay 1929.

Rev. : J. CHARPENTIER, *BSOS* 6 (1930-31).

19. MITRA, A. K. Indian Anthropology and Raciology (Rama-prasad Chanda's Contribution). *S and C* 8.

20. MITRA, P. Racial and cultural interrelations between India and the West. *IHQ* 11, Dec. 1935.

[at the Dawn of the Copper Age.]

21. MITRA, P. The primitive races of India under Indo-Aryan system. *Journal of Social Sciences*, Lucknow, Jan. 1937.

22. RAY, H. C. Racial elements in Vedic religion and philosophy. *IC* 6, Oct. 1939.

23. ROY, S. C. Presidential address : Anthropology section. VII AIOC, Baroda 1933.

24. ROY, S. C. The study of anthropology from the Indian view-point. *JBHU* 2, Benares.

25. SILVA CORREA, A. C. G. *Anthropology in India and ethnical position of the Indians*. Tipografia Central, Nova Goa 1938.

.... gives analyses of somatometric data ; distinguishes three main types : Aryan, Dravidian and Mongoloid

133. GENERAL SOCIOLOGICAL STUDIES.

1. APTE, V. M. *Social and Religious Life in the Gṛhya-Sūtras*. Ahmedabad 1939.

[Brief surveys of social conditions in Vedic literature from the RV to the Śrauta-Sūtras—and in early Avestan literature.]

Rev. : S. K. DE, *Modern Review* (1940).

2. BENVENISTE, E. Les classes sociales dans la tradition ave-stique. *JA* 221, 1932.

3. BISWAS, A. Society and Culture in the Brāhmaṇa period. *ABORI* 13, 1931-32.

[notes from the Ait. Br.]

4. CHAKLADAR, H. C. Social Life in Ancient India. *Cultural Heritage of India*, Calcutta 1937.

5. CHATTOPADHYAYA, K. P. History of Indian Social Orga-nization. *JASBL* 1, 1935.

6. DATTA, Bhupendra Nath. Origin and Development of Indian Social-Polity. *M in I* 22, Jan.-Mar. 1942.

.... (1) Epochs in Indian hist.—Vedic, post-Vedic, Maurya, Śuṅga-Gupta. (2) Hist. parallels. (3) Origin of the Indo-Aryans. (4) Racial elements in caste. (5) Caste, an occu-pational grouping. (6) Indian trade-guilds. (7) Varnas in different epochs. (8) Purification and taboo. (9) Untouch-ability in Hindu Society. (10) Social attitudes of Varnas to each other. (11) Who are the Śūdras? (12) Intermarriages among the different Varnas. (13) Caste-system in present-day India. (14) Ancient authoritative Hindu law. (15) Conclusions.

7. DEVI, Akshaya Kumari. *The Fundamentals of Hindu So-ciology*. Vijaya Krishna Bros., Calcutta.

8. GEIGER, Alfred. *Die indoarische Gesellschaftsordnung : Grundlagen und Aufbau*. Mohr, Tübingen 1935.

Rev. : B. BREILOER, *OLZ* 3 (1937).

9. MASANI, R. P. The ancient organisation of society in In-dia and Iran. *J Anthropol. S.*, Bombay 1936.

10. MEES, G. H. *Dharma and Society*. Luzac, London 1935.

.... the aim of the book is to inquire into the nature of Dharma—the fundamental motive force in the life of man

as a social being—in connection with a comparative study of the theory and ideal of Varṇa (natural class) and the phenomena of caste in India and incidentally of class in the West

Rev. : P. V. KANE, *ABORI* 17 (1935); ANON., *Pr. Bh.* 41 (1936); ANON., *Ved. Kes.* 23 (1936); W. STEDE, *JRAS* 1937.

11. MEES, G. H. *The Human Family and India*. Taraporevala, Bombay 1937.

Rev. : ANON., *Pr. Bh.* 43 (1938).

12. MODI, J. J. *The Social Life of the Ancient Iranians, as presented by the Avesta*. *ABORI* 5, 1923-24.

13. O'MALLEY, L. S. S. *India's Social Heritage*. Clarendon Press, Oxford 1934.

14. RANADE, R. K. *Indian Charity*. *PO* 6, April-July 1941.

15. SARKAR, B. K. *Sociological Approach to Vedic Culture*. *Pr. Bh.* 40, Sept.-Nov. 1935.

. . . . (1) The unhistorical and misleading statement of certain European and American Indologists and culture-historians criticised (Hillebrandt is the exponent of 'new' Indology). (2) The Logic of Positivism and Futurism. (3) The categories and chronology of Vedic texts. RV-Saṁ : 1200 to 1000 B.C.; other Saṁ. : 1000-800 B.C.; Br. : 800-600 B.C.; Up. : 600-400 B.C.; Sūtras : 400-200 B.C. . . . Vedic positivism : The perspectives of Vedic political thoughts : The pluralistic make-up of the Vedic culture-complex. The Puruṣa Sūkta, no index to caste-origins or social order. The Vaiśya in the Taittirīya; "Social Award". Non-Aryans, 'lower classes' and Śūdras in Vedic polity. The Vṛātya in the Vedic milieu. Śākya, the Buddha, a Rṣi with a non-Vedic Up. Divinity due to kingship, not kingship due to divinity. Vedic origins of Hindu political speculation. Vedic ethics through Western eyes

16. SARKAR, B. K. *The Positive Background of Hindu Sociology*. SBH 32, Allahabad 1937.

[Book I : Introduction to Hindu Positivism : Ch. 4—Mohenjodaro monuments *vis-à-vis* Vedic texts (3500-2000 B.C.). Ch. 5—Vedic Ideology.]

Rev. : ANON., *M in I* 18 (1938).

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.... true origin of Vedic monarchy to be sought probably in the military and other necessities of the people during the Indo-Iran. or even earlier times Attributes of Kingship The King' functions Limitations of RV-Kingship : (1) no particular sanctity attached to king's person or family. (2) King's function differentiated from that of priest ; conception of public priesthood unknown. (3) King was the highest executive authority, supreme commander in war, and perhaps in control of criminal jurisdiction. (4) Divine law and custom are checks on King's authority. (5) Vedic Councils and Assemblies probably worked as constitutional restraints

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[apropos Nehring : *Studien zur idg. Kultur und Urheimat* Wien 1936] conclusions : (1) In the case of some of the animals, it would be improbable or quite impossible to localise their breeding in Northern Europe. (2) There is nothing however against localising them in SE Europe. (3) In most cases the origin of the animal concerned or breeding of the same must be referred to Asia. (4) Striking similarities with the designations of the animals in Asiatic languages could not have been fortuitous. IE cattle-breeding must have been largely determined by Asiatic influences.

8. GÜNTHER, H. F. K. *Die nordische Rasse bei den Indogermanen Asiens* (Zugleich ein Beitrag zur Frage nach der Urheimat und Rassenkunft der Indogermanen). J. F. Lehmanns Verlag, München 1934.

.... 'die europäische Herkunft dieser Völkergruppe' RV, 1800-1200 B.C. ; Zarathushtra, 6th or 7th cent. B.C.
Rev. : V. CHRISTIAN, *WZKM* 42 (1935) ; F. SPECHT, *GGA* 197 (1935) ; J. C. TAVADIA, *JCOI* 31 (1937).

9. HERMANN, E. Die Eheformen der Urindogermanen. *NG GW* 1, 1934.

10. KEITH, A. B. The Home of the Indo-Europeans. *Pavry Comm. Vol.*, London 1933.

[a critical discussion of the important theories] true conclusion from all evidence remains that there have not yet been adduced any grounds which justify us in definitely identifying the IE original home the question does not permit an answer of scientific character

11. KEITH, A. B. The Home of the Indo-Europeans. *IHQ* 13, Mar. 1937.

[apropos BRANDENSTEIN : *Die erste idg. Wanderung*. Wien 1936.]

12. KEITH, A. B. Indo-Europeans in the Mediterranean Area. *IHQ* 16, Sept. 1940.

[Asia Minor : Greece and Balkans : Illyrians and Italians.]

13. KOPPERS, W. Die Indogermanen im Lichte der historischen Völkerkunde. *Anthropos* 30.

The Idg. wandered out of Inner Asia.

14. *Die Indogermanin—und Germanenfrage* (Neue Wege zu ihrer Lösung). Ed. KOPPERS, W. Wiener Beiträge zur Kulturgeschichte und Linguistik 3, Leipzig 1936.

.... (1) A. NEHRING : "Studien zur idg. Kultur und Urheimat." (South Russian home for primitive IE). (2) W. von BRANDENSTEIN : "Die Lebensformen der Idg." (3) W. KOPPERS : "Pferdeopfr und Pferdekult der Idg." (4) R. BLEICHSTER : "Rossweihe und Pferderennen im Totenkult der kaukasischen Völker." (5) W. AMSCHLER : "Die ältesten Funde des Hauspferdes." (6) V. G. CHILDE : "The Antiquity of Nordic Culture." (The nordic neolithic culture began late as compared with the British and Danubian and only when the neolithic economy had been left behind in the East Mediterranean and Hither Asia. The Nordic province, which was still absorbing cultural impulses from its neighbours, would then hardly seem a promising Urheimat for the Idg.). (7) R. PITTONI : "Die Uraltertumskunde zur Frage der idg. Urheimat." (Neither may Nordic culture be called the 'IE—Urkultur' nor may its home be declared the original IE home, but the eastern region characterised by Kammkeramic. The North gave only the finishing touch to the human waves coming from the East. (8) A. CLOSS : "Die Religion des Semnonstammes" (Religion of ancient Germanic tribes). (9) Alexander SLAWIK . "Kultische Geheimbünde der Japaner und der Germanen."

Rev. : E. BENVENISTE, *BSL* 38 (1937) ; B. K. GHOSH, *JGIS* 5 (1938).

15. KOSAMBI, D. D. The Emergence of National Characteristics among three Indo-European Peoples. *ABORI* 20, 1941.

.... Caste-system is the chief variant of the Indic Aryans from the Greeks and the Romans

16. LA VALLÉE-POUSSIN, L. de. *Indo-européennes et Indo-iraniens : L'Inde jusque vers 300 av. J. C.* Histoire du Monde, Paris 1924.

17. MANN, Stuart E. The Cradle of the Indo-Europeans : Linguistic Evidence. *Man* 43, July-Aug. 1943.

[with a sketch-map] deals with some of the names of wild animals, trees, plants, domestic animals, tools and devices and arrives at an approximate location of the primitive home by a process of elimination IE had no common words for tropical and subtropical vegetation and fauna ; names for exclusively Western European animals and plants are also wanting. The IE lived a highly organised life. They lived in an age in which all kinds of tools had reached a degree of excellence. The home of the IE must have had a temperate climate. All this seems to point to Northern-Eastern Europe and Northern-Western Asia

- * 18. MODI, J. J. A few traits of culture common to ancient Germans, Indians and Iranians. *J Anthropol S*, Bombay 1933.

19. NEHRING, Alfons. *Studien zur indogermanischen Kultur und Urheimat*. Wiener Beiträge zur Kulturgeschichte und Linguistik, Wien 1936.

20. PATEL, Manilal. The Civilisation and Culture of the Indo-Europeans. *CR* 55, May 1935.

21. PILLAI, V. Chockalingam. *The Origin of the Indo-European Races and Peoples*. Vol I. Palamkottah 1935.

.... IE. civilisation is a blend of three different incompatible racial elements—the bull, the mark and the snake

Rev. : S. S., *QJMS* 27 (1936) ; ANON., *Kalpaka* 31 (1936) ; W. WUEST, *OLZ* 2 (1937).

22. RECHE, Otto. *Rasse und Heimat der Indogermanen*. J. F. Lehmanns Verlag, München 1936.

.... The physiological attributes indicate that the Nordic race can only have been bred in a definitely maritime climate, that is to say under the dominating influence of an ocean and in an environment characterised by coolness, dampness and extremely little sun-shine

Rev. : J. SCHWIDETZKY, *OLZ* 5 (1939).

23. SCHACHERMEYER, Fr. *Ausbreitung der Indogermanen im Mittelmeergebiet*. *Hirt Comm. Vol.*, Heidelberg 1935.

24. SCHRADER, O. *Die Indogermanen*. Quelle und Meyer, Leipzig 1935.

[revised by H. Krahe.]

Rev. : A. DEBRUNNER, *IF* 54 (1936).

25. SCHUCHHARDT, Carl. *Die ersten Indogermanen* (Herkunft und Entwicklung). SBPAW 19, Berlin 1938.

26. SPECHT, F. Sprachliches zur Urheimat der Indogermanen. KZ 66, 1939.

.... (1) Einleitendes. (2) Zur Schichtung der idg. Mundarten. (3) Verbale à-Stämme und Isoglossen. (4) Metalle und Axt. (5) Tiere und Pflanzen. (6) Die Hochzeitsbräuche. (7) Der Pflug. (8) Staat, Recht, Religion. (9) Die Buche und die Urheimat der Idg. (10) Die Kirgisensteppes—die urheimat der Idg.

27. STRZYGOWSKI, J. *Spuren indogermanischen Glaubens in der bildenden Kunst*. Carl Winter, Heidelberg 1936.

27a. SULIMIRSKI, T. Some Remarks concerning the Problem of the Origin of the Slavs. *Man* XLIV, July-Aug. 1944.

....on the basis of relationships and language similarities bet. IE peoples, as established by Hirt, the Slavs must have been situated among Teutons, Balts, Indo-Iranians, Thracians and Illyrians—which should correspond geographically to an area roughly situated bet. the Elbe and Dnieper—the Baltic Sea and the Sudeten and Carpathian Mountains there are however more arguments for the assumption that the bearers of Lusatian culture were the Slavs and for the location of the oldest Slavonic settlements in Poland and East Germany, than there are against it

28. TARAPOREWALA, I. J. S. The Indo-European Home-Land: A Restatement of the question. VI AIOC, Patna 1930.

..... The Iranian tradition points to the North Polar regions
.....

29. WADLER, A. *Das Rätsel der Indogermanen*. Rudolf Geering, Basel 1937.

Rev.: J. BLOCH, *BSL* 39 (1939).

147. NEIGHBOURS OF INDIA.

1. BITTEL, Kurt. *Die Ruinen von Bogazköy, der Hauptstadt des Hethiterreiches*. W. de Gruyter, Berlin 1937.

Rev.: W. VON SODEN, *GGA* 5 (1938).

2. BRIGGS, G. W. Brief Outline of Indo-Iranian Contacts. *Pavry Comm. Vol.*, London 1933.

3. BULSARA, S. J. Iran and India (an unceasing friendly contact between the great Aryan races). IX AIOC, Trivandrum 1937.

4. CAMERON, G. G. *History of Early Iran*. Univ. Press, Chicago 1935.

[political history of the Iranian plateau before the rise of Cyrus the great.]

Rev. : L. WATERMAN, *JAOS* 56 (1936).

5. CAVAGNAC, Eugène. *Subbiluliuma et son temps*. Paris 1932.

Rev. : G. FURLANI, *JRAS* (1934).

6. CHILDE, V. G. *New Light on the most ancient East : The oriental prelude to European prehistory*. Kegan Paul, London 1934.

[Ch. 8 deals with the Indian civilisation in 3rd millenium B.C.]

Rev. : Ed., *M in I* 14 (1934).

7. CHILDE, V. G. *L'Orient préhistorique*. Payot, Paris 1935.

8. CHILDE, V. G. India and the West before Darius. *Antiquity* 13, 1939.

9. DATTA, B. N. Ancient Near East and India : Cultural Relations. *CR* 64-65, Sept.-Nov. 1937.

.... (1) Indo-European influence in Ancient Near East. Mitanni language is Sanskritic; Hittite and Kassite languages also are of IE origin. (2) The Hittite Question. (It is certain that, on one hand, they stood under the cultural influence of Babylonia, on the other hand, if not IE in race, they had IE influence on them). (3) Kassite question. (Kassites of Zagros, whose language seems to contain elements which are really Aryan, are probably the oldest known movements of speech, in 16th cent. B.C.). (4) The questions about other Peoples. (a) Peoples of the regions of NE Gulum and Subartu (according to Dr. Christian, they were ruled by the Aryans in 3rd millenium B.C. Childe finds no scrap of evidence to prove this. Names from this region are specifically non-IE. (b) Medes. (5) The Mitanni question and India : (a) M. is an Aryan language of 'Satem' branch. (b) It has got affinity with post-Vedic Indo-Aryan dialects. (c) In 14th cent. B.C. and earlier the rulers of Northern Mesopotamia worshipped Vedic gods. (d) Tribes who brought the worship of these gods, probably from East

tern Iran, must have adopted it in their original home about 16th cent. B.C. (e) Vedic civilisation had already reached perfection. (f) Mitanni dynasts were Indians on their way to India (Hüsing). Winternitz, Jacobi, Konow, Hillebrandt consider the Gods to be Indian Vedic deities. Isolated migrations back to the West are assumed. (g) Mitanni people were Aryans, of the same stock as the Kassites. (6) Indo-Mitannian question (Cultural relations existed between Indus Valley and Mesopotamia; so too between Indo-Aryan India and Aryan Near East). (7) Ethnical relations of Ancient Near East Peoples. (8) Indo-European Question.

10. GÖTZE, A. Sunassura : an Indian King of Kizwatna. *Pavry Comm. Vol.*, London 1933.

11. HERTZ, Amelia. *Die Kultur um den persischen Golf und ihre Ausbreitung*. Dieterich, Leipzig 1930.

Rev : W. PRINTZ, *ZDMG* 85 (1931); S. PRZEWORSKI and O. NEUGEBAUER, *OLZ* 34 (1931); H. PHILIPP, *Ph. W.* 51 (1931); A. K. COOMARASWAMY, *IHQ* 7 (1931).

12. HERZFELD, E. Völker—und Kulturzusammenhänge im alten Orient. *Arbeit d. Notgemeinschaft d. deutsch. Wissen.* 5, 1928.

13. KEITH, A. B. Mitanni, Iran and India. *Modi Comm. Vol.*, Bombay 1930.

[Ref. PORZIG's article in *ZII* 5] In the region of the kingdom of Mitanni, about 1400 B.C., the Aryans, not yet separated into Iranians and Indians, were living in close contiguity

14. MEYER, E. *Indo-Europeans of Mitanni*. SBA, 1925.

.... They were specifically Indians

15. MIRONOV, N. D. Aryan Vestiges in the Near East of the Second Millenary B. C. *AO* 11, 1932-33.

.... (1) The Kassites. (2) The Hyksos (the dominant element of the ruling class being Indian, and not Aryan). (3) Palestine and Syria. (4) The Mitanni ('a rather strong Indian element in the ruling class'). (5) The Hittites

16. PAUST, Albert. Hethit. und iran. Religion. *LZB* (Jahresberichte), Leipzig 1930 onwards.

17. PRZYLUSKI, J. La ville du *cakravartin*. Influences babyloniennes sur la civilisation de l'Inde. *RO* 5, 1929.

18. SEMPER, Max. *Rassen und Religionen im alten Vorderasien*. Carl Winter, Heidelberg 1930.

..... Aryan Gods, Mithras and Varuṇa, are regarded as apotheosis respectively of 'Vertrag' and 'Eid'

Rev. : E. H. STURTEVANT, *Lg* 7 (1931).

19. SEMPER, Max. *Zur Rassengeschichte der Indo-germanen*. Hirt Comm. Vol., Heidelberg 1936.

..... Die Arier, Griechen und Germanen machen eine engere indogermanische Gruppe aus, die sich deutlich von derjenigen der Slaven, Römer und Kelten abhebt

20. STEIN, Aurel. *The Indo-Iranian Borderlands : their pre-history in the light of geography and of recent explorations*. Royal Anthropological Institute, London 1934.

.... The author traces the links of the Indus civilisation with the chalcolithic remains of the "Near East". Terracotta figurines of a distinctly Indian cult are found in about 65 sites. This indicates essential unity of civilisation which existed during chalcolithic times on the border region between India and Iran. Stein refers to certain epigraphic, philological and geographical considerations to indicate the route of the Aryan migration into India through Mitanni, Persia, Baluchistan and Makran

Rev. : Pierre DUPONT, *JA* 228 (1936).

21. STEIN, Aurel. *Early Relations between India and Iran*. 1937.

22. UNGER, Eckhard. *Altindogermanisches Kulturgut in Nord-Mesopotamien*. O. Harrassowitz, Leipzig 1938.

Rev. : W. VON SODEN, *GGA* 5 (1938).

148. INDO-ARYANS.

1. ARAVAMUTHAN, T. G. The Date of the Aryan Advent in India. *QJMS* 34 (2-3), Oct. 1943—Jan. 1944.

.... Legend of Dionysos narrated by Megasthenes is in truth the tradition of both the Indian and Iranian peoples in regard to the parting of the Indo-Iran. peoples about 6777 B.C. ; the Aryanisation of India and Iran under Soma and Zarathushtra respectively, and the duration of dynasties of Indian kings in the line of Soma

- 1a. AUTRAN, M. Charles. *Mithra, Zoroastre et la préhistoire aryenne du christianisme*. Paris 1935.

.... rejects Vedic hymns as a proper subject for scientific study on the ground that they fail to reveal the existence of

“organised and organic doctrines” of sufficient fixity to admit of such treatment Vedic texts not homogeneous R̥ṣis indulged in individual poetic effusions, which deprived the Sūktas of their doctrinal consistency

2. BĪNDRA, Charanjit Singh. The Advent of Aryans into India. *Pr. Bh.* 46, Mar. 1941.

.... There were two waves—one of the broad-headed Aryans and the other of the longheaded

3. CHAUDHARI, S. B. The Expansion of the Indo-Aryan Races. *CR* 39, June 1931.

.... World was peopled by a series of migrations : (1) earliest stratum of migration into India—Dravidians of South India and Brahui of Baluchistan. (2) Next came the Aryans, whose entry and expansion extended over centuries. In the course of expansion, the Indo-Aryans broke up into several races and nations with definite territorial limits

4. DEB, S. K. The Myth of the Aryans. *Modern Review*, Jan. 1937.

5. EICKSTEDT, E. Frhr. von. Arier und Nāgas. Das historische Gegenspiel in der Kulturdynamik des indoceylonesischen Völkerkreises. *Hirt Comm. Vol.*, Heidelberg 1936.

.... (1) Idg. Präludium. (2) Altindien und die Erben von Mohenjo-Daro. (3) Urindien und die Rolle des dravidischen Nāgatums. (4) Südindien als Mittler. (5) Die Ceylon-Nāgas und das letzte Arierland. (6-10). Thesen zur Zusammenfassung In Indien sind nicht die Indo-germanen eigewandert, sondern nur ihre Sprache hat sich ausgebreitet. In den Wellenbewegungen, die das Indo-germanentum vortragen, müssen wir die rassischen Träger des Impulses von dem geistigen Impuls selbst trennen

6. GANGULY, A. C. *History of the Origin and Expansion of the Aryans*. PWSBS 4(h), Benares.

7. GANGULY, A. C. *Ancient Home of the Aryans and their Migration to India*. PWSBS 5(a), Benares.

8. GHOSH, N. N. The Elusive Aryan. *CR* 53, Nov. 1934.

.... Vedic Aryans by themselves formed a distinct ethnic group and were the carriers of a highly distinctive culture. They did not, if pure, remain pure (race) for very long after their advent into the Punjab. This is established by the Śrau-

ta literature. Literary data firmly establish that they had somewhere in the Iranian plateau close and intimate relationship with a people who later became the carriers of that other remarkable and distinctive culture and literature—the Avestan. They were presumably one people when they parted company and then had later individual developments

9. HEINE-GELDERN, Robert von. The Migration of the Aryans to India. *Research and Progress* 4, May-June 1938.

.... Excavations at Mohenjodaro and Harappa brought to light a pre-Aryan culture of 3rd millenium B.C. However in the north of India, a large number of copper and—more rarely—bronze weapons and tools have been found which are of a different shape from those of Harappa and Mohenjodaro. They are also more highly developed than the more archaic forms found at these two places. From this we may easily assume that they date from the period between the end of these two cities and the beginning of history, a period still shrouded in darkness. If anywhere, it was among these North Indian objects that there was some chance of finding traces of the Vedic Aryans The migration of the Aryans into India cannot have occurred earlier than 1150 B.C.—nor much later than 1000 B.C. It was the last wave of a huge migration which, starting from Central Europe, shook the ancient world from the Danube to Egypt and from Greece to Ganges

10. HERAS, H. The Cradle of the Aryans. *NR*, April-May 1937.

.... based on inferences drawn from common vocabulary of Aryan-speaking peoples In that portion of Southern Russia which extends along the middle and upper course of the Volga, the Early Aryans grew into a large family and then spread over the whole Eurasian continent

11. HERAS, H. The Aryans in their Homeland, *NR*, Mar.-April 1938.

- 11a. HERAS, H. La Cuestion Arya (The Aryan Question). *Razón Y Fe* CXX, Madrid.

12. JOHN, D. *The Origin of the Indian Āryas as told by the Sages*. Interpretation of Ancient Writings 2, Sept. 1942.

13. KALLA, Lachmidhar. *The Home of the Āryas*. Delhi University, 1930.

.... Himālayas as the cradle of the infant Aryan race

13a. KAPUR, K. India, the Home of Aryans. V Ind. Hist. Congress, Hyderabad 1943.

.... based on *Āryan kā ādi deśa* (Hindi) by SAMPURNANANDA
 Original home of Aryans was land of seven rivers in NW India, from Sindhu to Sarasvatī Tilak's theory of 'Arctic Home' refuted *Devāsura-saṅgrāma* was a religious war and was responsible (not the pressure of population on land) for the movements of Aryans from the Punjab to Iran and thence through the Caspian and Black seas (then probably connected with each other) to the Balkan peninsula and the Mediterranean islands Indus Valley excavations establish the priority of RV-Aryan culture to the non-Aryan Semitic culture as revealed by these finds no evidence of Aryan influence on them evidence for this thesis mainly drawn from RV-hymns ...

14. KEITH, A. B. Aryan Names in Early Asiatic Records. *IHQ* 12, Dec. 1936.

14a. MUNSHI, K. M. Early Home of the Aryans. *Bh. Vid.* IV (2), May 1943.

.... Aryans started their peregrinations from somewhere in NW India, some centuries before Dāśarājña the migration belonged only to the superfluous population of roving tribes

15. POISSON, Georges. *Les Aryens* (Étude linguistique, ethnologique et préhistorique). Payot, Paris 1934.

.... The Indogermans (Aryans) represent the mixture of the mediterranean race of Africa, brachycephalic race of 'Little' Asia and the nordic race

Rev.: P. POUCHA, *Arch Or* 8 (1936).

16. PRANNATH, The Aryan Immigration in India. *Illustrated Weekly of India*, Bombay, July-Aug. 1935.

[The Aryans before 1000 B.C.]

16a. SAMPURNANANDA, Shri. *Āryan kā Ādi-deśa* (Hindi). Leader Press, Allahabad.

17. SCHMÖKEL, Hartmut. *Die ersten Arier im alten Orient*. C. Kabitzsch, Leipzig 1938.

Rev.: W. VON SODEN, *GGA* 5 (1938).

17a. SHEJWALKAR, T. S. The Mahābhārata Data for Aryan Expansion in India. *BDCRI* V, 1943-44.

18. TRIVEDA, D. S. The Original Home of the Aryans. *ABORI* 20, 1938-39.

.... From India, Aryans went and colonised outside Biblical garden of Eden was on the river Devika near Multan, where man was first born

149. INDIAN HISTORY (GENERAL).

1. ALLAN, J. ; HAIG, T. W. ; DODWELL, H. H. *The Cambridge Shorter History of India*. Cambridge Univ. Press 1934.

Rev. : P. E. ROBERTS, *BSOS* 7 (1935). L. F. RUSHBROOK WILLIAMS, *JRAS* (1935).

2. AYYANGAR, P. T. S. *Stone Age in India*. Madras Univ., 1928.

- 2a. BAGCHI, P. C. The Rôle of the Central Asian Nomads in the History of India. *JGIS*, July 1943.

.... Vedic references to peoples beyond the northern and north-western frontiers Bāhlika (AV, SPB); Uttara Madra and Uttara Kuru (AB); Kamboja (Nirukta)

3. BANERJEE, R. D. *Prehistoric, Ancient and Hindu India*. Blackie and Son, 1934.

Rev. : ANON., *Min I* 16 (1936).

4. BANERJI-SASTRI, A. Pargiter's Ancient Indian Historical Tradition versus Basu's *Purāṇapraveśa*. *JBORS* 24, 1938.

5. BANERJI-SASTRI, A. English Translation (with notes) of Lassen's *Indische Altertumskunde*. *JBORS* 26-27, 1940-41.

6. BHAGAVADDATTA. *Bhārata-Varṣakā Itihāsa* (Hindi), Lahore 1940.

7. BHANDARKAR, D. R. Presidential Address. II Ind. Hist. Congress, Allahabad 1938.

8. CHAKRABARTY, C. *Reflections on Indian Travels*. Vijaya Krishna Bros., Calcutta.

.... supports Puranic traditions by anthropological and historical data.

Rev. : P. K. GODE, *OLD* 3 (1940); JAGADISVARANANDA, *MR* (Nov. 1943).

- 8a. CHAKRABARTY, Chandra. *The Racial History of India*. Vijaya Krishna Bros., Calcutta 1944.

.... information about animals, plants, metals, peoples etc. of

Bhāratavarṣa on the basis of Vedic and other sources
 Aryan myths

9. CHAKRAVARTI, S. N. The Prehistoric Periods in India. *J Bom U* 10, July 1941.

10. CHAUDHARI, S. B. Antiquity of the Purāṇic Story Traditions. *JIH* 8, April 1929.

10a. CHITRAO, B. S. The Colonisation of Mahārāṣṭra. XII AIOC (Summary), Benares 1943-44.

11. COOMARASWAMY, A. K. Mahābhārata : Itihāsa. *ABORI* 18, 1936-37.

.... 'it is difficult to understand how anyone can read MBh. without recognising in it a somewhat humanised version of the Vedic conflict of Devas and Asuras

12. *Revealing India's Past : A Cooperative Record of Archaeological Conservation and Exploration in India and Beyond.* Ed. CUMMING, John and 21 other Authorities. Indian Society of Art and Letters, London 1939.

Rev. : B. A. SALETORÉ, *NR* 10 (1939).

13. DEB, H. K. When Kurus fought the Pāṇḍavas. *JASB* 21, Calcutta.

[about 1100 B.C.]

13a. DIKSHITAR, V. R. Ramchandra. Aryanisation of Eastern India. XII AIOC (Summary), Benares 1943-44.

.... RV evidence indicates that the Eastern boundary of the Videha territory was marked by Sadānirā ; in the age of RV, when Māthava was King of Videha, he endeavoured to spread Aryan cult towards the east of India. He was helped by his Purohita, Gotama Rāhugana. It was a peaceful but successful penetration. This was just the beginning. The Aryanisation of Kamarūpa continued up to the defeat of Naraka at the hands of Kṛṣṇa

14. DISKALKAR, D. B. Divisions of Indian History. II Ind. Hist. Congress, Allahabad 1938:

.... (1) Prehistoric, 5000 B.C. to 3000 B.C. (2) Traditional—Vedic and Epic, 3000 B.C. to 700 B.C. (3) Ancient, 700 B.C. to 1200 A.D. (4) Mediaeval, 1200 A.D. to 1818 A.D. (5) Modern, from 1818 A.D. onwards

15. DUNBAR, G. *A History of India from the Earliest Times to the Present Day*. Nicholson and Watson, London 1936.

[German Transl. by H. Zimmer : *Geschichte Indiens von den ältesten Zeiten bis zur Gegenwart*. R. Oldenbourg, Berlin-München 1937.]

Rev. : W. PRINTZ, *ZDMG* 91 (1937); H. LOSCH, *OLZ* 2 (1938); E. FRAUWALLNER, *WZKM* 45 (1938).

16. GHOSH, Nagendranath. *Early History of India*. The United Book Co., Allahabad 1939.

17. GHOSHAL, U. N. Periods of Indian History. *Modern Review*, April 1931.

17a. GHOSHAL, U. N. Studies in the Beginnings of Indian Histriography. V Ind. Hist. Congress, Hyderabad 1943.

18. GROUSSET, R. *India*. London 1932.

[English transl. by C. A. Philips of the French original : *L'Inde*. Paris 1929.]

Rev. : R. E. ENTHOVEN, *JRAS* (1935).

19. GULSHAN RAI. Two Parikṣitas and three Janmejayas in the Paurava Dynasty. II Ind. Hist. Congress, Allahabad 1938.

20. GYÁNI, S. D. Date of the Purāṇas. *NIA* 5, Sept. 1942.

.... (1) Varṇśa or Ākhyāna Stage, 1200-1000 B.C. (2) Bifurcation Stages, 1000-600 B.C. (3) Pañca-lakṣaṇa Stage, 600 B.C.-100 A.D. (4) Sectarian or Encyclopaedic Stage, 100-700 A.D.

....

20a. HERAS, H. *India, the Empire of the Svastika*. Coronation Souvenir, Bombay 1937.

20b. HERAS, H. *New Vistas in the Field of Ancient Indian History*. National Lit. Company, Calcutta 1939.

[A ch. in *What India thinks*.]

21. HERAS, H. Pre-history and Proto-history. *JBROS* 28, June 1942.

.... domain of prehistory ends with the appearance of written documents ; Indus civilisation belongs to protohistory (up to Alexander's invasion)

21a. HERAS, H. Indian History goes back. *Bull. of the International Committee of Historical Sciences*.

22. IYENGAR, P. T. S. *A Short History of India*. Oxford Univ. Press, London 1930.

Rev. : P. R. C., *JRAS* (1932).

23. IYENGAR, P. T. S. *Advanced History of India* (Hindu Period). Andhra Univ. Series 27, 1942.

[History of Ancient India from the earliest times down to circa 900 A.D. data from Tamil lit. revised and edited by Gurty Venkata Rao.]

Rev. : A. C. BANNERJEE, *IHQ* 19 (1943).

24. KIRFEL W. *Geschichte Indiens*. Propyläen-Weltgeschichte 3, 1932.

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74. SRINIVASACHARI, C. S. Pre-Dravidian, Proto-Dravidian and Dravidian. *JBORS* 24, March-June 1938.

75. STASIAK, S. Nieco o nauce indyjskiej-dawniejsi dzis'. Warszawa 1937.

[Indian learning : Past and Present.]

76. STEIN, O. India between the Cultures. *IC* 4, Jan. 1938.

77. SUGATA. The River of Indian Culture. *Pr. Bh.* 42, Aug. 1937.

[apropos *The Cultural Heritage of India*.]

78. SUR, A. K. Pre-Aryan Elements in Indian Culture. *CR* 44-45, April 1931 and Nov-Dec. 1932.

.... Mother-Goddess Cult : Sun Worship : The Cult of the Linga and Yoni : Totemism and Theriomorphism. The Bull Element : Serpent Worship : Ficus Religiosa (Pippala) : The Cult of the Dead : Art and Architecture : Origin of Indian Mandira

79. SUR, A. K. Pre-Aryan Elements in Indian Culture. *IHQ* 10, Mar. 1934.

.... Nudity and Fertility cults (India and Sumer) : Popular Goddess of Early India : Siva—his prototype : Cult of Linga and Yoni : Theriomorphism : Ten Avatāras

80. SUR, A. K. *Pre-Aryan Elements in Indian Culture*. Calcutta 1934.

81. TERRA, H. de. *Studies of the Ice Age in India and associated Human Culture*. Carnegie Institute, Washington 1939.

82. THOMAS, F. W. *Indianism and its Expansion*. Calcutta Univ., 1942.

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Rev. : B. K. GHOSH, *Modern Review* (1941).

84. VREEDE, F. Introduction to the Comparative Study of Ancient Greek and Indian Culture. *J Bom U* 10, Jan. 1942.

85. WADIA, A. R. *Civilization as a Cooperative Adventure*. Madras Univ., 1933.

86. WEBER, W. and others. *Der Orient und Wir*. Der deutsche Orient-Verein, Berlin 1935.

[H. LÜDERS, "Indien".]

Rev. : J. RYPKA, *Arch Or* 8 (1936).

87. WINTERNITZ, M. Indien und der Westen. *Arch Or* 7, 1935.

[India's relations with the West from Mohenjodaro to present day : 'Discovery' of Sanskrit and Sanskritic Culture in the West. English Transl. of this article : "India and the West." *Visva Bharati Quarterly* 2, 1937.]

88. ZIMMER, H. *Ewiges Indien : Leitmotive indischen Daseins*. Müller und Kiepenheuer, Zürich 1930.

Rev. : W. RUBEN, *OLZ* 34 (1931).

151. HISTORY OF LITERATURE.

1. AGARWALA, H. R. *Short History of Sanskrit Literature*. Lahore.

2. BHATTACHARYA, S. The Stotra Literature of Old India. *IHQ* 1, 1925.

3. DEVI, Akshaya Kumari. *History of Sanskrit Literature*. Vijaya Krishna Bros., Calcutta 1939.

Rev. : ANON., *Pr. Bh.* 45 (1940); J. BAYART, *NR* 10 (1940).

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[(1) Die heiligen Schriften der Brahmanen.]

4a. GODE, P. K. Sanskrit : The Perennially Topical. *Aryan Path*, Mar. 1944.

5. GOWEN, H. H. *A History of Indian Literature from Vedic Times to the Present Day*. Appleton, New York 1931.

[Ch. 1-10 deal with the Vedic Literature.]

Rev. : P. R. C., *JRAS* (1932); W. PRINTZ, *ZDMG* (1932); M. WINTERNITZ, *OLZ* 6 (1933).

6. LESNY, V. Genealogische Strophen als älteste Bestandteile der epischen Sanskritdichtung. *Arch Or* 10, 1938.

7. SASTRI, Kokilashwar. *A Brief History of Sanskrit Literature (Vedic and Classical)*. U. N. Dhur and Co., Calcutta 1933.

Rev. : T. CHANDRASEKHARAN, *Ved. Kes.* 20 (1934).

8. SCHAYER, S. *Literatura Indyjska* : Wielka Literatura Powszechna—I. Evert i Michalski, Warszawa 1930.

9. THOMAS, F. W. Language and Early Literature. *Legacy of India* (Ed. Garraff), Oxford Press 1937.

10. VAIDYA, C. V. *History of Sanskrit Literature* : Vol. I. Śruti Period (cir 4000 to 800 B.C.). Poona 1930.

[Saṁhitās : Brāhmaṇas : Vedāṅgas : Bhagavadgītā.]

Rev. : P. E. DUMONT, *JAOS* 52 (1932).

11. WINTERNITZ, M. *A History of Indian Literature*. Calcutta Univ., 1927-33.

[English translation by S. Ketkar and H. Kohn of M. Winternitz's : *Geschichte der indischen Literatur*, Leipzig 1905-20.

Vol. I, 1927 ; Vol. II, 1933.]

Rev. : A. B. KEITH, *JRAS* (1936).

152. VEDIC HISTORY.

1. ALTEKAR, A. S. Presidential Address : Archaic Section. II Ind. Hist. Congress, Calcutta 1939.

[History in the Veda and Purāṇa Dynastic lists.]

2. CHATTOPADHYAYA, K. C. The Dāśarājña Battle. *IHQ* 6, June 1930.

3. COOMARASWAMY, A. K. *The Ṛgveda as Land-Nāma-Bōk*. Luzac and Co., London 1935.

... RV is devoid of any historical content whatever, though 'historical events analogous to those alluded to in Nordic myths' may have taken place, for 'history is always enacted in the pattern of the ultimate reality enunciated in metaphysical tradition' From this point of view, the author analyses the meanings and content of following Vedic Words : *ārya*, *carṣaṇi*, *kṣiti*, *nau*, *pañcajanya*, *sarasvatī*, *setu*, *vāpamaṅgala*, *viś*, *viśpati*, *yajña*, *yama* what is considered to be a tradition of historical 'wandering' of the Aryans in India penetrating the religious hymns has no historical worth ; such is only euphemeristic interpretation. Aryans are pioneers not in 'Einwanderung' but in introducing law and order in chaos *Sarasvatī* is the mythical river of life over which a bridge is constructed by *pañca janāḥ*, joining 'dark world' with 'light world' RV can be well illustrated, according to the author, by later Indian art

Rev. : P. MASSON-OURSSEL, *JA* 228 (1936) ; P. POUCHA, *Arch Or* 8 (1936) ; ANON., *M in I* 16 (1936) ; P. THIEME, *OLZ* 1 (1937) ; Editor, *JUPHS* 10 (1937) ; ANON., *Ved. Kes.* 25 (1938) ; B. GEIGER, *WZKM* 45 (1938).

4. DAS, A. C. A Chapter of R̥gvedic History : Dāśarājña Battle. *CR*, Nov. 1923.

.... rejects the identification of Tṛtsus with Bharatas

5. GHOSHAL, U. N. The *Varṇas* and Gotra-Pravara lists of Vedic Literature. *IHQ* 18, Mar. 1942.

[A study in the beginnings of Indian historiography] Gotra and Pravara are intimately connected with social and religious system of the Vedic Aryans. The old genealogical lists have a substratum of historical reality

6. GHOSHAL, U. N. The *Gāthās* and *Nārāsaṃsīs*, the *Itihāsas* and *Purāṇas* of the Vedic Literature. *IHQ* 18, June 1942.

- 6a. GHOSHAL, U. N. *The Beginnings of Indian Historiography and Other Essays*. Calcutta 1944.

.... A collection of 14 essays (1) The Beginnings of Indian Historiography. (a) The *varṇas* and *gotrapravara* lists of Vedic Lit. (b) The *gāthās*, *nārāsaṃsīs*, the *itihāsa* and *purāṇas* of Vedic Lit. (c) Vedic Historical Traditions. (3) Slavery in Ancient India—a Study in Social and Economic History. (4) Some current views of the Origin and Nature of Hindu Kingship considered (criticism of the views of Jayaswal, R. K. Mookerji, N. C. Bannerji). (5) Nature and Functions of Vedic Assemblies (criticism of the views of Jayaswal and N. C. Bannerji). (6) On some Texts relating to the Ownership of the Soil. (7) On the Significance of some Administrative Terms and Titles (Texts ranging from Veda to mediaeval inscriptions). (13) The Vedic Ceremonies of Royal and Imperial Consecration and their Constitutional Significance. (14) Periods of Indian History

Rev. : S. K. CHATTERJI, *MR*, Sept. 1944 ; P. C. BAGCHI, *IHQ* XX (3).

7. GULSHAN, Rai. Five Periods of Traditional History in the Vedic Age. IV Ind. Hist. Congress, Lahore 1940.

.... I. The Primitive Period : 7350—6400 B.C. II. Early Vedic Period : 6400—5450 B.C. III. Mediaeval Vedic Period : 5450—4000 B.C. IV. Later Vedic Period : 4000—3000 B.C. V. Decay of the Vedic Period : 3000 B.C. onwards

8. HANNAH, H. Bruce. Chronology and Aryanism with special reference to Vedic Origins, Racial and Cultural. II AIOC, Calcutta 1922.

9. HEINE-GELDERN, R. von. Archäologische Spuren der vedischen Arier. *Congrès Anthrop.*, 1933-34.

[Also see R. von Heine-Geldern : "The Migration of the Aryans to India." *Research and Progress* 4, May-June 1938.]

10. HEINE-GELDERN, R. von. Zur Chronologie der arischen Einwanderung in Indien. *Zeitsch. für Rassenkunde* 1, 1935.

11. HEINE-GELDERN, R. von. Archaeological Traces of the Vedic Aryans. *Journal of Indian Society of Oriental Art* 4, Calcutta 1936.

11a. HEINE-GELDERN, R. von. Die Wanderung der Arier nach Indien in archäologischer Betrachtung. *Forschungen und Fortschritte*, 1937.

12. JHA, Ganganath. Aryan Invasion of India—Is it a Myth? *D. R. Bhandarkar Comm. Vol.*, Calcutta 1940.

.... The arguments based on (1) Nasal Index, and (2) Saptasindhu do not necessarily prove the Aryan invasion

12a. KARMANANDJI. Vaidika Vrātya aur Bhagavān Mahāvira. *Anekānta* VI, Feb. 1944.

[Hindi.]

13. KARMAKAR, A. P. An early attempt of the Aryans against the Nāga cult. *NIA* 5, Nov. 1942.

.... Mohenjodaro seals indicate the prevalence of the Nāga cult in those hoary times. Indra-Vṛtra fight is symbolical of the Arya-Nāga conflict ...

14. OJHA, R. S. The Indra-Vṛtra War and Serpent People *JBORS* 28, 1942.

14a. PANTULU, N. K. Venkatesan. The Story of the Asuras. *QJMS* 33(4)—34(1).

... continued in further instalments

14b. PARANJPE, V. G. Asura Domination in R̥gvedic India. XII AIOC (Summary), Benares 1943-44.

.... Indus Valley Civilisation is the civilisation of the Asuras, who invaded Vedic Aryans in the region of the Indus basin and remained there as conquerors for a few centuries, at the end of which period they were defeated by the Aryans and

were either absorbed into them or driven out The composition of the RV-Saṁ. in 2 or 3 different strata betrays an attempt to rescue the remnant of a past cultural tradition and therefore indicates a violent political revolution

15. PATEL, Manilal. *R̥gveda ki dānastutiyo me aitiḥāsika upādāna. Ojha Comm. Vol.*, Allahabad 1934.

[Hindi : Historical Material in the Dānastutis of RV.] References to historical personalities in RV-period ; Nahuṣa (I. 122. 8, 10-11) ; Somaka Sāhadevya (IV. 15.4) ; Tryaruna (V. 27) ; Trasadasyu (V. 33) ; Prayiyu and Vayiyu (VIII. 19.36-37) ; Purumīlha (V. 61.9-10) ; Abhyāvartin (VI. 27.4-8) etc. Geographical references

- 15a. PUSALKER, A. D. Mohenjo-Daro and R̥gveda. *R. K. Mukerji Comm. Vol.*, Lucknow 1944.

16. RANGARAJAM, K. The Three Myths in Indian History. III Ind. Hist. Congress, Calcutta 1939.

.... (1) That art of writing was unknown in India before cir. 350 B.C. is the first myth. (2) That there was an 'Aryan' invasion of India from North-West in 2nd millennium B.C. is the second myth

17. SHAHIDULLAH, M. Genealogy from Tr̥tsu to Sudās. XII AIOC (Summary), Benares 1943-44.

18. SHAMASASTRI, R. The Birth of the Pañcajanas. *PO IX* (1-2), Jan.-April 1944.

.... astronomical interpretation of Vedic History and Mythology. Seven Sons of Aditi are no other than the seven planets : Dhātār = Moon ; Aryamā = Jupiter ; Mitra = Mars ; Varuṇa = Saturn ; Ar̥śu = Mercury ; Bhaga = Venus ; Indra = Sun The Seven R̥sis also identified with seven planets : Kaśyapa = Saturn ; Bhāradvāja = Mercury ; Gautama = Venus ; Viśvāmitra = Moon ; Jamadagni = Jupiter ; Atri = Sun ; Vasiṣṭha = Mars The pañcajanas also identified with planets : Yadu = Mercury ; Turvasu = Venus ; Anu = Saturn ; Dṛhyu = Mars ; Puru = Jupiter also Yayāti = Jupiter ; Devayāni = either the path from Rohiṇi to Maghā or from Anurādhā to Śravaṇa

153. VEDIC CIVILISATION.

1. AGASTYA, Sannyasi. *Aryan Races of Vedic Times. V AIOC*, Lahore 1928.

2. BHANDARKAR, D. R. Aryan Immigration into Eastern India. *ABORI* 12, 1930-31.

3. CHANDA, R. P. *The Indus Valley in the Vedic Period*. Mem. Arch. Survey of India 31, Calcutta 1926.

.... The way or ways in which the Vedic Aryans disposed of their dead is first referred to in the funeral hymns of RV (X 15-18), most of the stanzas of which also recur in AV (Book 18) and TA (Ch. 6). References are met with to fathers who are *agnidagdha* (cremated) and *anagnidagdha* (not cremated) in RV X. 15.14 and AV XVIII. 2.34, with slight variation, in the VS 19-60. *anagnidagdha* may not necessarily mean "buried" (as Macdonell thinks), but may as well refer to those who could not be cremated by accident. RV X. 18.10-13, according to some, refer to the burial of the uncremated body. According to ÅSGs IV, 5.7-10, these stanzas refer, not to the burial of the uncremated body, but to the burial in a cinerary urn of the bone-relics of the cremated body

Rev.: C. E. A. W. OLDHAM, IA (1927).

4. CHATTOPADHYAYA, K. C. Presidential Address : Vedic Section. IX AIOC, Trivandrum 1937.

..... Indus Valley Civilisation is non-Aryan and non-Vedic : (1) Its religion was iconic while that of the Veda is aniconic. (2) It is conspicuous by the absence of horse, both as regards skeletal remains and representation on the seals, while in Veda there are numerous references to horse. (3) It can be proved that the art of writing was known to Vedic Aryans. (4) Siva possibly represents a blend of Vedic Rudra, a non-Aryan phallic deity and the contemplative deity of Mohenjodaro Varuṇa and Mitra are Indian gods, and not imported from a foreign religion

5. DATTA, B. N. Vedic Funeral Customs and Indus Valley Culture. *Min I* 16-17, 1935-37.

..... People of the Indus Valley Culture and the Vedic Aryans belonged to the same ethnic-cultural group. The modes of the disposal of the dead bear out this fact. Indo-Aryans were not strangers in the prehistoric Indus Valley. The absence of the Indo-Aryans in Mohenjo-Daro and Indus Valley has not been proved ; their presence is rather suspected as evinced by the modes of the disposal of the dead ; and it is clearly discernible at Harappa The author deals exhaustively with the several theories regarding the Origin of the IE-speaking peoples, such as the following : South Sweden as the cradle of IE (POESCHE); Central Europe (LAPOUGE); Scandinavia (G.

KOSSINA); East Germany or Poland (HIRT); Between Vistula and Niemen (BENDER); Central Asia (FEIST); "IE came to Europe with their cremation system from the East in Bronze Period" (Ed. MEYER); Oriental origin of the IE (W. KOPPERS); "Brachycephalic dark Celts were the original Aryans" (BROCA and the French School); "Eurasian brachycephals of Asia brought IE language and the cremation system to Europe (G. SERGI etc.).

6. DATTA, B. Brahmanical Counter-Revolution. *JBORS* 27, 1941.

7. DEBRUNNER, A. Zwei altindische Probleme. *F. W. Thomas Comm. Vol.*, Bombay 1939.

.... (1) A mention of the pre-*idg.* Indus Culture in RV; refers to the tense of the verb in *yo dāsam varṇam adharam guhākah.* RV II. 12. (2) Regarding the names—*arya* or *ārya*

8. DEVI, Akshaya Kumari. *The Vedic Age.* Vijaya Krishna Bros., Calcutta 1931.

[The Vedas : Mountains : Rivers : Countries : People : Seasons : Dress : Food and Drink : Plays and Sports : Health and Sickness.]

9. EDITOR. The Indus Civilisation and the Rigvedic Culture. *Pr. Bh.* 44, Feb. 1939.

[apropos R. K. MOOKERJI's Presidential Address, (Early India Section : Indian History Congress, 1940.)]

10. GHOSE, N. N. *Indo-Aryan Literature and Culture : Origins.* Book Company, Calcutta 1934.

.... Indo-Aryan Literature—cum—Culture is not the single-lined metabolic evolution of a pure-blooded Aryan organism. It is a synthetic product whereof the material elements were in the main of non-Aryan eastern Vṛātya origin. The highly educated Aryan brain and organising Aryan genius played the determinative part in giving that product the shape and direction. Up. and Purāṇas are derived *basically* from purely eastern Vṛātya sources, while the Trayī is *basically* of pure Vedic Aryan origination Brahmanism spread in the following manner : (1) absorption of tribal religions in virtue of its social prestige ; (2) identifying local gods with its own ; (3) social promotion of pagan chiefs by providing suitable mythological pedigrees

Rev. : S. K. DE, *IHQ* 10 (1934); Editor, *India and the World* 3 (1934); ANON., *Pr. Bh.* 39 (1934); S. V. SOHONI, *J Bom U* (1935); S. N. TADPATRIKAR, *ABORI* 17 (1935); M. WINTERITZ, *OLZ* 38 (1935); ANON., *M in B* 15 (1935).

11. GHOSE, N. N. *The Aryan Trail in Iran and India*. Calcutta 1937.

• [A naturalistic study of the Veda and the Avesta.]

12. KEITH, A. B. *The Aryans and the Indus Valley Civilisation. Ojha Comm. Vol.*, Allahabad 1934.

...Aryans were not in India before, or much before, 2000 B.C., and may have entered a good deal later. They did not come into contact with Mohenjodaro and Harappa as a living force. (1) RV does not refer to city-life. (2) RV ignores iron and silver; in Mohenjodaro, silver was more commonly used than gold; silver is mentioned in AV and YV. (3) RV knows helmet and coat of mail, but no mace; Indus Valley culture has mace; mace is known to AV and YV. (4) Indus people used fish as ordinary article of diet; it is not known to RV. (5) Horse, which is quite common in RV, is absent in the Indus civilisation. (6) Cow, which was honoured in RV, is not as important as bull in Indus Valley. (7) Religion of RV is aniconic; Yoga was absorbed by Vedic Aryans, not introduced by them; traces of phallus-worship, agnikunda, human sacrifices are found at Harappa but not in RV. (8) RV did not know use of writing Indus Valley civilisation is largely Indian in character; but its nature cannot be identified with any known Indian civilisation. A negative conclusion that the Indus civilisation is not that of RV seems conclusively established

13. MAJUMDAR, R. C. Presidential Address. III Ind. Hist. Congress, Calcutta 1939.

.... Indus Valley civilisation and the RV civilisation—these two, like Ganges and Jumna, flowing parallel for a long period, mingled to form the mighty river of Hindu civilisation

14. MOOKERJI, R. K. Presidential Address: Early Indian Section. IV Ind. Hist. Congress, Lahore 1940.

.... [also published in JUPHS 13, Dec. 1940] H. C. Beck puts forth among others the following facts regarding the excavations at Harappa: (1) Indus culture is primarily steatitic civilisation, not so the Mesopotamian. (2) 'Lapis', common in Ur, were rarely used at Harappa. (3) 'Ear-drops' were used at Ur but not at Harappa The Indus civilisation therefore is rather a product of India—an indigenous and independent growth—than an off-shoot of Mesopotamian civilisation. And secondly the Indus civilisation must have extended far into the East Words in RV to indicate non-Aryans are: *kṛṣṇavāk* (I. 130.8: IX. 41.1); *kṛṣṇagarbha* (I. 53.8);

anās (V. 29.10); *mṛdhravāk* (I.174.2; V. 32.8); *akarma* (X. 22.8); *ayajvan* (VIII. 70.11); *adevayuh* (VIII. 70.11); *abrahman* (IV. 16.9) *avrata* (I. 51.8); *anyavrata* (VIII. 70.11); *devapīyu* (AV XII. 1.37); *śiśnadeva* (VII. 21.5). Consideration of these words and that of the RV-references to high material civilisation of the non-Aryans point to the fact that the makers of the Indus Valley civilisation were the non-Aryans referred to in RV (Hutton)

15. PAUL, P. L. Brāhmaṇa Immigrations in Bengal. III Ind. Hist. Congress, Calcutta 1939.

.... The manner in which tribes or parts of Eastern India are mentioned in AB and AĀr. indicates that there were no pure Brāhmaṇas in Bengal Bengal was *śramanised* before it was *brāhmanised*

16. PRZYLUSKI, J. The Three Factors of Vedic Culture. IC 1, Jan. 1935.

.... (1) Aryan (continental dualism of sky and earth). (2) Urban (triadism of Babylon). (3) Dravido-Munḍa (maritime dualism of water and earth) in cosmological speculations ..

17. RANGACHARYA, V. *History of Pre-Muselman India*. Indian Publishing House, Madras.

[Vol. I : *Prehistoric India* 1929—Early Man in India : Palaeolithic Age : Indus Valley Civilisation : The Aryans. Vol. II *Vedic India*, 1937— Part I. *The Aryan Expansion over India*. Part II. *Vedic Culture* (Aryo-Dravidian).]

Rev. : W. PRINTZ, *ZDMG* 84 (1930); N. R. ROY, *IHQ* 7 (1931); T. R. CHINTAMANI, *JOR* 5 (1931); J. ALLAN, *JRAS* (1934); P. K. GODE, *OLD* 2 (1938); J. ALLAN, *JRAS* (1941).

18. SANKARANANDA, Swami. *Rigvedic Culture of the Pre-historic Indus*. Ramakrishna Vedanta Math, Calcutta 1943.

[Foreword by B. N. Datta] Datta criticises, in his foreword, the 'racial' theories and asserts that nordic races are not the progenitors of civilised life The author refutes the Dravidian origin and Sumerian synchronism of Indus civilisation. The Aryans were the founders of that civilisation. The RV-Aryans were ignorant of horses before the arrival of Turanians (*Tura* : *turaga* : horse). The word *aśva* in RV means the 'Sun'. Liṅga is a symbol of the sun. Mother-Goddess worship is distinctly traceable in Veda. The Tantras are nearer to Vedic rites than the Brāhmaṇas presence of parabolic saw and spear-head with undeveloped mid-rib and absence of temples and horse- or -ass-drawn vehicles in the Indus cities distinguish the Indus people from the Sumerians.

.... the presence of fish-hook suggests that those people were fish-eaters like the Vedic Aryans

Rev. : ANON., *Ved. Kes.* 30 (1943); ANON., *Pr. Bh.* 48 (1943); S. B. DASGUPTA, *MR* (Nov. 1943); M. A. RUCKMINI, *Aryan Path* (Feb. 1944).

18a. SANKARANANDA, Swami. *Rigvedic Culture of the Pre-historic Indus*. Vol. II. Ramakrishna Vedanta Math, Calcutta 1944.

.... main theme is the Vedic origin of the Indus valley culture and religion evidence based on a comparative study of Vedas and Tantras on the one hand and a correlation of the Indus finds on the other ; according to the author, Tantras were of a later date than the Vedas and only embodied the early Vedic conception ... interpretation of Vedic *aśvamedha* as an offering to the Sun (suggested in Vol. I) is fully elaborated in this volume to strengthen the view that horse was unknown to Vedic people the author tries to decipher the Indus script with the help of Tantric codes Indus script is but the forerunner of the Brāhmī language of the seals is early Sanskrit. In his Foreword, Swami Pratyagatmananda makes a plea for the evolution of an integral outline of world history

Rev. : M. R. R., *Ved. Kes.* (Sep., 1944); Swami JAGADISWARANANDA, *The Social Welfare* (29-9-1944); ANON., *Pr. Bh.* (Oct. 1944).

19. SARUP, Lakshman. *The Rgveda and Mohenjodaro*. *IC* 4, Oct. 1937.

.... Indus civilisation is post-Rgvedic, an outcome of the RV civilisation. (1) Among human skulls discovered at Mohenjodaro not one is Dravidian. (2) Phallic worship is later than RV. (3) Writing came to be known after RV. (4) Mohenjodaro gods are completely anthropomorphised

20. SARUP, Lakshman. *Is the Indus Valley Civilization Aryan or non-Aryan?* XI AIOC, Hyderabad 1941.

.... Indus civilisation is an outcome of the RV-civilisation ; its character is Aryan ; the transition from RV to Hindu civilisation

21. THOMAS, E. J. *Mohenjo Daro and the Aryans*. *IHQ* 14, June 1938.

154. VEDIC PEOPLES.

1. AGRAVALA, V. S. *Barbara aur Mleccha*. *Bh. Vid.* 1939.

[Hindi] (1) Barbara first occurs in *Rk-I* 1, 1925. 14-26 ; then in Pāṇini's *Aṣṭādhyāyī*. The word bandarkar

originally represented the Hamitic people of North Africa.
(2) Mleccha occurs in SPB III. 2.1 23-24 ; originally a term for the Assyrians or Semitic people in general

2. BANERJI-SASTRI, A. Asura Expansion by sea. *JBORS* 12, Sept. 1926.

[Also see : A. Banerji-Sastri. *Asura India*. Patna 1926.]

3. BANERJI-SASTRI, A. The Nāgas. *ABORI* 18, 1936-37.

.... Sources : Vedic—2000—800 B.C. (iconic and baetylic ; SPB XI. 2.7.12 : Mythic Nāgas—ĀSGS III 4.1)

4. BILIMORIA, N. M. The Paṇis of the Ṛgveda and Script of Mohenjodaro and Eastern Island. *Journal of the Polynesian Society* 48(2), June 1939.

.... The Mohenjodaro script was carried to Eastern Island by Paṇis of RV, who 'must have carried the writing of Sapta-sindhu, Old Punjab and Sindh, to Assam, Indo-China and Australia.' Paṇis were traders ; therefore they must have been the first to invent alphabetical script which was afterwards borrowed and improved by the Greeks. It is Paṇis of the Veda, who have passed as Phœnicians in the Western civilised world and later as 'Baniks' in India, and whom the Greeks and Ancient Germans called 'Foni or Fenek and Punic'

5. BILIMORIA, N. M. The Paṇis of the Ṛgveda. IV Ind. Hist. Congress, Lahore 1940.

.... Paṇis were Aryan merchants in Saptasindhu who traded with foreign countries in their own vessels

- 5a. BILLIMORIA, N. M. Some Ancient Tribes of Sapta Sindhu. *J Sind H S VII* (1-2), Karachi, July 1944.

.... The Gandharas : RV had knowledge of the long wool of sheep reared by people of Gandhara. In AV *takman* is consigned to Gandhara. Cf. CU VI. 14 RV VII. 18.7 mentions Sivas (=Śibis) references to the Daradas, the Barbaras, the Sindhu-Sauvīras, the Sudras

6. CHATTOPADHYAYA, K. C. Sudās and the Bharatas. *CR*, Aug. 1924.

.... The author identifies the Bharatas with the Tṛtsus. In Tāṇḍya Mahā Br. XV. 5.24 the Yajamānas of the Vāsiṣṭhas are mentioned as Bharatas [also see : A. C. Das. A Chapter of Ṛgvedic History : Dāśarājña Battle. *CR*, Nov. 1923].

7. DAS, A. C. Sudās and the Bharatas : A rejoinder. *CR*, Aug., 1924.

8. DEB, H. K. Mede and Madra. *JASB* 21, Calcutta.

.... Medes of Assyrian and Greek records are identified with Madras of the Brāhmaṇa literature

9. DEB, H. K. Vedic India and Minoan Men. *Geiger Comm. Vol.*, Leipzig 1931.

.... Vedic Aryans are identical with the Doreans and other races who swept across the Aegean area during the latter part of 2nd millennium B.C.

10. KALLA, Lacchmidhar. Who were the Arurnaghas? *IX AIOC*, Trivandrum 1937.

11. KARMAKAR, A. P. The Paṇis in R̥gveda. *NIA* 3, 1940-41.

.... Paṇis are identified with the Nāga tribe

12. KARMAKAR, A. P. The Vrātyas in Ancient India. *J Bom U* 11, July 1942.

[Their Proto-Indian Origin, Functioning and Location] the author discusses several earlier theories in this regard : (1) R. R. BHAGVAT : Vr. were some non-Aryan tribes. (2) K. CHATTOPADHYAYA : From the mention of Vedic gods in the Bogaz Köi inscription, it appears that there were several arrivals, between 2000 and 1500 B.C., of the Aryan people in Asia Minor at the same time when other Aryan tribes entered India from Central Asia and became known as Vr. (*CR*, May 1924). (3) J. W. HAUSER : The Vr. were the ecstatics of the Kṣatriya class and forerunners of the Yogins (*Die Anfänge der Yoga Praxis*, 1922). (4) J. CHARPENTIER : Vr. were early worshippers of Śiva (*WZKM* 23). (5) D. R. BHANDARKAR : Vr. belong to the same race as that of Mohenjo Daris, but they must have belonged to the race of the Magas of Persia (*Some Aspects of Ancient Indian Culture*). (6) A. B. KEITH : Vr. were Aryans outside the sphere of Brahmanic culture (*Vedic Index*) The author attempts to show that the Vr. institution was a proto-Indian one, with definite deity, divisions and procedure

13. LAW, B. C. The Kośalas in Ancient India. *IHQ* 1, 1925.

14. LAW, B. C. *The Tribes of Ancient India*. Bhandarkar Oriental Series 4, Poona 1943.

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 The theme is amplified that Draviḍas, Asuras and Bhṛguṣ are identical
16. PANTULU, N. K. Venkatesan. The Story of the Asuras. *QJMS* 33, 1942.
17. PILLAI, N. N. S. Agastya in Tamil lands. Madras Univ., 1931.
18. PUSALKER, A. D. Kuruśravaṇa and Kurusaṁvaraṇa. *Bh. Vid.* 2, Nov. 1940.
 Kuruśravaṇa of RV X. 32.9; 33.4 appears as Kurusaṁvaraṇa of the Purāṇas and Mbh.
19. SALETORÉ, R. N. The Mīnas in Tradition and History. *NIA* 2, Sept. 1939.
 The Mīnas are the same as the Matsyas. The account of their spoliation is given in RV VIII. 18.6. They are also referred to in Gopātha Br. and Kauṣītaki Up.
20. SASTRI, K. A. Nilakanta. Agastya or the Rise and Spread of Hindu Culture. *JBHU* 1, 1937.
 Agastya was an embodiment of the Brahmin intelligence that brought about a liaison between the pre-Aryan culture and the new Aryan culture that supervened over all those countries (India and Greater India)
21. SATYASRAY, R. S. Aṅgiras. *JBORS* 26, June 1940.
 [Aṅgiras and propagation of the Vedic culture.]
22. WELLER, Hermann. Who are the Bhṛguids? *ABORI* 19, 1937.
 The author assigns an 'Indid' or Dravidian origin to the Bhṛguṣ (the Bhārgavas of RV), whose original occupation was that of chariot-builders, but who subsequently became Brāhmaṇa teachers of the Aryans, considered themselves descendants of the divine Bhṛgu and attained a commanding and influential position at the end of the Vedic period. To them the credit is principally due for the unification of the Aryan and the 'Indid' spirit in the colossal monument of the MBh.

155. VEDIC GEOGRAPHY.

- 1 AGRAWALA, V. S. Deśa kā nāmakaṛaṇa. (Hindi). *NPP* 48 (1-4).

- 1a. BILLIMORIA, N. M. Sapta-Sindhu in the R̥gveda. *JSHS* 4, May, 1939.

[Identification of rivers mentioned in RV.]

2. CHATTERJEE, S. Āryāvarta—Significance of the Term. III Ind. Hist. Congress, Calcutta 1939.

.... Āryāvarta denoted the particular country between the Himalayas and the Vindhyas

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.... RV III. 53.14 : The land of the Kikaṭas is not Magadha but Kurukṣetra. Naicāsākha represents the contact of the expanding Aryans with non-Aryans

4. DE, Nundo Lal. Rasātala or the Underworld : A forgotten country. *IHQ* 1-2, 1925-26.

5. DIKSHITAR, V. R. R. Anthro-po-Geography of Vedic India. XI AIOC, Hyderabad 1941.

[Earth and its divisions : Rivers : Seasons : Kingdoms and Tribes : Important Vedic peoples : Place-names : Occupations.]

6. GHOSH, J. N. Antiquity of Gaya. *JBORS* 24, 1938.

.... proves from ancient texts that Vedic Aryans (probably sons of Viśvāmitra) advanced as far as the outskirts of Magadha in RV-period, if not earlier Magas (probably the ancestors of the Gayali Brāhmaṇas) must have been the earlier settlers of Magadha. They were sun-worshippers This theory is based on a new interpretation of a passage in Śunaḥśepa episode of AB (VII. 3.18)

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.... name Magadha first appears in AV (1) Magadha from Magas of Persia (Bhaviṣya P. mentions that Magas were introduced in India by Sāmba, son of Kṛṣṇa). (2) Magadha = son of Vaiśya father and Kṣatriya mother. (3) AV—Magadha as 'laughter' or 'thunder' of the Vrātya in west and north respectively. (4) ŚYV—Magadha as a victim bound by Savitr̥ to the stake of *puruṣamedha* 'for excessive noise'. (5)

Story of King Pṛthu having presented the Magadha with a country later known as Magadha. (6) Mahidhara explains Magadhas as *Sūdrabrāhmaṇavyatirikṭāḥ paśavaḥ* Magadhas, according to the author, were Dravidians, original inhabitants of Magadha; they composed bardic accounts in a non-Aryan language; so these accounts were simply a loud prolonged cry to the Aryans whose dialect was quite different *Magan*, Dravidian King; *da*, gift; *pra*, great. *Pramaganda* means in Vedic literature gift of the great Magan

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10. PURNI, A. Vaidika Sarasvatī. *Ūrmi*, 1934.

[Gujarati] The word is used in the sense of abstract ideas like speech etc., and not in the sense of a physical river

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[RV X. 75; AV XIX. 17. 1-9; AB VIII 14: five fold division of India.]

12. RAYCHAUDHARI, H. C. The Sarasvatī. *S and C* 8, June 1943.

[Culture of the river Sarasvatī on the basis of Vedic and post-Vedic evidence.]

13. SHAMASASTRI, R. Ayodhyā, the City of Gods. *D. R. Bhandarkar Comm. Vol.*, Calcutta 1940.

.... Ayodhyā in the celestial vault, according to TA I. 27.37
....

14. SHASTRI, K. S. R. The Aryan Colonies of Kiṣkindhā and Laṅkā. *IC* 5, 1938-39.

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.... That the Vedic Aryans knew the whole Punjab and occupied the best parts of it seems quite possible. There is

no need of supposing that the bulk of Vedic hymns were composed in Ambala district the seasonal phenomena of the country of five rivers are so regular and the phenomena of dawn so glorious that we may seek Varuṇa and Uṣas conceptions originating there

XX. INDUS VALLEY CIVILISATION.

156. INDUS CIVILISATION (GENERAL).

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2. ARAVAMUTHAN, T. G. *Some Survivals of the Harappa Culture*. Karnatak Publishing House, Bombay 1942.

[originally published in *NIA* 4.]

Rev. : Stanley RICE, *Man* XLIII (1943).

3. BANERJI-SASTRI, A. Remains of a prehistoric civilisation in the Gangetic Valley. *JBHS* 3, 1931.

[excavations at Buxar : Terracottas discovered there are identical with those of Indus culture.]

4. BANERJI-SASTRI, A. Explorations in Sind. *JBORS* 21, 1935.

4a. BILLIMORIA, N. M. Archaeological Excavations at Harappa. V Ind. Hist. Congress, Hyderabad 1943.

..... general comprehensive study

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..... Discussion about the Indus script : affiliations for various (4) Indus cultures "it seems improbable that characteristic Indic culture should have arisen in the Indus valley, where, in historic times, culture has always had less Indic quality and less creative strength than in the Ganges-Jumna area or in the south"

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.... refers to the chalcolithic civilisations of the plains and highlands stretching from the Euphrates to the Indus

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9. CHANDA, R. P. *Survival of the Prehistoric Civilisation of the Indus Valley*. Mem. Arch. Survey 41, Calcutta 1929.

[Harappa : Ārya and Dāsa : Priest and King : Human sacrifice : Anumaraṇa : Vrātya and Yati : Tree and Animal standard.]

Rev. : L. D. BARNETT, *JRAS* (1930).

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[apropos M. S. VATS'S *Excavations at Harappa*. 2 Volumes. Delhi 1940.] Do we discern the beginnings of Up, Jaina and Buddhist speculations in the Indus Valley in the chalcolithic age? We find there emphasis on Yoga, which has two objects : (1) magical or miraculous powers ; (2) supreme knowledge that leads to salvation after death

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. . . . Indus civilisation has indigenous development ; its creation is not to be attributed to Vedic Aryans

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. . . . The Indus culture did not die in the 3rd Millennium B.C. Objects of various description, e.g. bangles, pottery, etc. be-

longing to Maurya and Gupta periods are not dissimilar to those of Mohenjodaro and Harappa

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[apropos E. Mackay : *Further Excavations at Moh.* Arch. Survey of India.]

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[The tradition of the sin of paradise in the Proto-Indo-Mediterranean nations.]

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[The Mediterranean Oriental Legend of the Fighter with Lions.]

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.... The Brahui or their ancestors, under some other name, were present in Moh.; the texts on the seals are written in their language; the script was probably borrowed by them from the Austric predecessors. Not only Brāhmī, but also Sabæan is derived from Moh. syllabary

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[report of a lecture.]

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[First American Archaeological Expedition to India]
 "Throughout this book, I have used the term "Harappa Culture" in place of "Indus Valley Culture." It was at Har, in the Montgomery district of the Punjab that the remains were first discovered of this civilisation whose cities some five thousand years ago were scattered over a wide area of North-West India, and whose influence was probably felt over the greater part of the then Indian world. "Indus Valley Culture" is too elastic a term. Three different phases of the Indus Valley Culture have been discovered : "Amri", "Jhukar" and "Jhangar". The "Amri" culture is definitely earlier than Har. civilisation, and "Jhukar" and "Jhangar" cultures followed Har. after a considerable lapse of time."

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[Moh. and Har.]

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"L'Area". M. S. VATS : "Harappa".]

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.... a glimpse in the ancient civilisation

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.... Gap begins with disappearance of Indus Civil. in its Jhunkar phase, about 1500 B.C., and ends with monuments erected in Aśoka's times This period witnessed the arrival of invading Aryans, their early settlement, and gradual spread eastwards towards the mouth of the Ganges only records are the Vedic literature can we obtain the archaeological material for this period? the only way is to endeavour by speculation to form some idea of what are the visible vestiges of graves The Aryans must have come to India from the region around Balkh there are burial mounds restored there

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.... H. seems to be the mother-city of Arrapkha in Mesopotamia H. may have been built by South Indian Arrapachites of Arappakam. The movement was from South India to North India and from North India to neighbouring lands of Mes.

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.... considered from the point of view of Metallurgy and the technique of casting, the age of the Indus-culture Settlements, if not the age of the origin of the Indus-culture itself, appears to go back to the middle of 2nd millennium B.C. and thus synchronises with the Aryan migration to India (cf. the Bronze-statuettes of the dancer). In RV (VII. 18.16) the enemies are called "the bold, impudent group of men, who drink the offering". In Moh., many indications are found of a cult consisting of baths, libations and drinking-ceremonies. The Aryans (Indo-Aryans and East Iranians) had themselves a cult

consisting of drinking-ceremonial. The plant for the same had to be purchased from non-Aryan neighbours. It is likely that this cult was taken over by the Aryans from the Mohenjodarians. Even in RV-period, there are indications of such cultural contact between the Aryans and non-Aryans [see also : R. VON HEINE-GELDERN : "Die Wanderung der Arier nach Indien in archäologischer Betrachtung," *Forschungen und Fortschritte* 1937.]

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.... According to the author the seal-impressions were a forerunner of the punch-marked coins, though not a regular currency. (1) Dr. PRANNĀTH's attempt to found an entire hypothesis on the supposition that the writing is hiding an Indo-Aryan language is set aside as untenable. (2) K. P. JAYASWAL's attempt to prove that the so-called inscription on a rock-shelter at Vikramkhola in Sambalpur district of Bihar and Orissa supplies a connecting link between Indus Valley pictograms and the Brāhmī characters is found to be 'open to grave doubts'. (3) Sir Flinders PETRIE's attempt to interpret all the texts on the seals as titles of officials does not carry conviction. (4) Dr. G. de HEVESY's identification of over 200 signs of Moh. with the Easter Island script is an astonishing discovery and 'must be accepted'. (5) Baron VON HEINE has attempted to connect the Easter Island script with Moh. pictograms by a thorough examination of the most ancient Chinese signs. (6) P. MERIGGI's suggestion that | and || are really word-dividing signs 'would be a discovery of great assistance'. His reading of the genitive ending is also suggestive. (7) G. R. HUNTER's book is painstaking but not convincing. (8) GADD's 'Seals of Ancient Indian Style found at Ur' gives hopes

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.... The punch-marked coins preserve pictograms and symbols of the prehistoric period before the Aryan invasion

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10. HERAS, H. The Story of two Mohenjo-Daro Signs. *JBHU* 2, Benares.

11. HERAS, H. Two proto-Indian Inscriptions from Chāñhu Daro. *JBORS* 22, 1936.

12. HERAS, H. A proto-Indian Sign from Vala. *QJMS* 28, 1937.

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[relation between Moh. and Sumer.]
15. HERAS, H. A supposed Sumero-Babylonian Inscription discovered at Mohenjodaro. *IHQ* 13, Dec. 1937.
- 15a. HERAS, H. La Scrittura di Mohenjo-Daro. *Revista Asia-tica* III, 1937.
- 15b. HERAS, H. The Origin of the round proto-Indian Seals discovered in Sumer. *B. B. and C. I. Railway Annual*, Bombay 1938.
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..... They are not related at all (as de Hevesy thinks)
18. HERAS, H. The Numerals in the Mohenjo-Daro Script. *NIA* 2, 1939-40.
- 18a. HERAS, H. La Escritura Proto-Indica y su desciframiento. *Ampurias* I, Barcelona.
[The proto-Indian Script and its Decipherment.]
- 18b. HERAS, H. The Inscription of the Early Cast Struck Coins of Ceylon. *J Ceylon BRAS* XXXIV, No. 90.
19. HERTZ, A. The Origin of the Proto-Indian and the Brāhmī Scripts. *IHQ* 13, Sept. 1937.
..... The Brāhmaṇas did not write long before Aśoka-period and therefore the knowledge of proto-Indian script was already lost. There is still a slight possibility that Brāhmī was elaborated directly after the invasion of India by the Aryans or at a later time, when proto-Indian script was still in use; but there is not the slightest proof for the hypothesis ...
20. HEVESY, M. G. de. On a Writing Oceanique of Neolithic Origin. *JIH* 13, 1934.
[signs of Indus script are compared with those of the Easter Isles.]
21. HEVESY, W. von. Osterinselschrift und Indusschrift. *OLZ* 37, 1934.

22. HUNTER, G. R. Mohenjo-Daro—Indus Epigraphy. *JRAS*, 1932.

[apropos Ch. 21 to 23, by MACKAY, GADD, SMITH and LANGDON, in J. MARSHALL'S *Mohenjo-Daro and the Indus Civilization*.]

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[with an Introduction by S. Langdon.]

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24. JAYASWAL, K. P. The Punch-marked Coins : A survival of the Indus Civilisation. *JRAS*, 1935.

[apropos C. L. Fabri : "The Punch-marked coins" *JRAS* 1935.]

- 24a. KARMAKAR, A. P. The Aryo-Dravidian Character of the Mohenjo Daro Inscriptions. *Prācyavāñ* I (2), April 1944.

.... I. V. Civil. was a running civilisation, occupying a vast expanse of time—of the pre-Vedic and post-Vedic periods alike the legend of Manu and the flood refers to a great oceanic activity, which was responsible for the extinction of the Indus culture The existence of Aryans in India during Indus period is a possibility literary and chronological data better results can be obtained by applying ancient Sanskrit (rather than proto-Dravidian) to the Indus Valley pictographs existence of a spoken Dravidian language in the North is possible ; but immediately after their arrival some of the Aryans like the Bhrgus must have picked up the fancy of mixing themselves with Dravidians—the main outcome of which are these inscriptions

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[persistence of symbols from Moh. on punch-marked coins.]

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[an attempt to discover Sanskrit words.]
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[from right to left.]
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[seals mainly connected with religion : Unicorn-cult.]
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[Sumerian affinities with Dravidian and Sanskrit : The Vikramkhola inscription and the Glozel forgeries : Vedic evidence : Tribes of the Indus Valley (Hariyūpiya = Harappa).]
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158. POTTERY, FIGURINES, ARTS AND CRAFTS.

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2. BHATTACHARYA, S. Art, Utility and Worship in the most ancient India. *CR* 51, April 1934.

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....

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other on a Bhita circular terracotta plaque belonging to Gupta or Kushāna age. The figurines are identified with Pṛthivī—Earth Goddess

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. . . . The Indus Valley Style is a late development of paleolithic achievement, preserving only 'a phantom of its pristine force'

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17. SASTRI, S. Srikantha. Proto-Indian Ceramics. *IHQ* 16, Sept. 1940.

[*viśaḥ asiknīḥ* of RV were the Sumerians.]

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Rev.: M. WELKER, *JAOS* 61 (1941); S. V. VENKATESHVARA, *Aryan Path* (May 1942).

159. AGRICULTURE, CATTLE, ETC.

1. BAINI PRASAD. Cattle of the Indus Valley Civilisation. *CR.* Jan, 1935.

2. CHAUDHARY, N. C. *Mohenjo-Daro and the Civilisation of Ancient India with references to Agriculture*. W. Newman and Co., Calcutta 1937.

.... The author deals with agricultural life of ancient India from Moh. to Vedic times. According to him, the Aryan settlers got plough-shares from the old Indus people and readily put them to use

3. FRIEDERICH, H. F. Zur Kenntnis der frühgeschichtlichen Tierwelt Südwestasiens unter besonderer Berücksichtigung der neuen Funde von Mohenjo-Daro, Ur, Tell Halaf und Maikop. *Der Alte Orient* 32, 1933.

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...., the early civilization of the Indus basin has been derived from Turkestan

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160. RELIGION.

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.... The figure in Yogic posture on a Moh. seal is either Siva or Agni—it is nearer Siva than Agni

2. BILLIMORIA, N. M. The Worship of Mother-Goddess and the Bull in Mohenjo-Daro and Baluchistan. *JSHS* 3, Karachi.

3. DEBI, Jyotirmayee. The Proto-type of Śiva in the Pre-historic Age. *CR* 76, July 1940.

.... the Moh. deity in Yogic posture is not necessarily Śiva
....

3a. HERAS, H. The Religion of the Mohenjo-Daro People. *J Bom U V* (1), July 1936.

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.... Proto-Indians were (basically) monotheistic and had reached extraordinary perfection in plastic art

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7. HERAS, H. About a 'wild identification'. *QJMS* 33, July 1942.

[apropos S. Srikantha Sastri's articles on "Proto-Indic Religion," *QJMS* 32-33.]

7a. HERAS, H. The Anu in India and in Egypt. *V Ind. Hist. Congress*, Hyderabad 1943.

.... Anus are one of the five RV tribes (I. 108.8; VIII. 10.5; also called Anavas VII. 18.14; VIII. 4.7). They wrought a chariot for the use of Indra (V. 31.4). R. D. Banerji has pointed out (*Prehistoric, Ancient, and Hindu India*) that Anu, an Aryan tribe, bears a name which appears to be of non-Aryan origin Aryans assimilated the dogmas of Dravidians which resulted in complete amalgamation between Aryan and Dravidian religions Monotheism of Dravidians generally taken up name of God in the Proto-Dravidian was *An* (= the Lord). Those Aryans who accepted this dogma were called Anus. Aryans later on accepted the god of the other neighbouring tribe of the Dravidians called Śivas, namely Śiva. Śiva was the same *An* Anu in Egypt: *Ra* (= Sun-god) and *An* seem to have the same meaning and consequently refer to the same person. Among proto-Indians *An* was identified with Sun, named *El* The worshippers of *An* of India and the *Anu* of Egypt belonged to the proto-Dravidian race

8. MITRA, S. C. The Dove in Pre-historic Cult of the Indus Valley. *QJMS* 31, 1940-41.

9. MORAES, G. M. A Mohenjo-Daro Figure. *NR* 10, Nov. 1939.

[apropos B. A. SALETORÉ : "Identification of a Mohenjo-Daro Figure," *NR* 10, July 1939] The author identifies the Yogin's figure on a Moh. seal with Śiva, who, according to him, was originally a phallic deity of the proto-Dravidian tribes of the Indus Valley, who, in their turn, had probably borrowed it from the Kavals, who were probably 'Kolarian' or Austric in origin.

10. MURPHY, J. The Indus Civilization in relation to Indian Religion. *Journal of Manchester Uni. Egyptian and Oriental Society* 2, 1936.

11. MURPHY, J. The Indus Civilisation in Relation to Indian Religions. *Religions* 18, Jan. 1937.

12. NATH, R. M. Mohenjo-Daro and Mithraic Influence on Nāthism. *Journal of Assam Research Society* 3, Jan. 1936.

.... Bull and its head in Moh. are associated with several important cults of the world ; Mithraism and Nāthism

12a. PURI, Baij Nath. The Mother Goddess at Mohenjo-daro identified. V Ind. Hist. Congress, Hyderabad 1943.

.... Mother Goddess of Mohenjo Daro identified with Nana-Amba cult of the Kusana period

12b. PURI, Baij Nath. Can we identify the Mother Goddess cult at Mohenjodaro? *QJMS* 34(2-3), Oct. 1943—Jan. 1944.

.... Nāna = Ambā of the Kusana period = Mother Goddess of Mohenjodaro.

13. PUSALKER, A. D. The Religion of the Indus Valley People. *Modern Review*, Dec. 1936.

.... RV is much prior in date to Indus culture, which shows later aspects of the religion of RV, which are found in YV, AV, Br. and Sūtras

14. RAYCHAUDHARI, H. C. Prototypes (?) of Śiva in Western Asia. *D. R. Bhandarkar Comm. Vol.*, Calcutta 1940.

.... refers to common features in the religious beliefs of the ancient peoples of Anatolia, Mesopotamia and India

15. SALETORE, B. A. Identification of a Mohenjo-Daro Figure. *NR* 10, July 1939.

.... The figure of a Yogin on a rough seal-amulet, which Marshall and Mackay declared to be of Śiva, is assumed to be that of Agni. According to the author, 'the age of the Vedas is much earlier than that of Moh. finds, probably by about a millennium'

16. SASTRI, S. Srikantha. *Proto-Indic Religion*. Mysore 1943. [originally published in *QJMS* 32-33] A detailed study of the Indus Valley seals, figurines and pottery is claimed to establish definitely the predominance in the Proto-Indic Civilisation of Vedic Culture as revealed in AV
Rev. : V. M. L., *Aryan Path* (Sept. 1943) ; S. FUCHS, *NR* 18 (Nov. 1943) ; P. BANERJEE, *JBR* 29 (Dec. 1943).

161. PEOPLE.

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2. EHRENFELS, Baron O. R. The Indus Civilisation and Ethnographic Research in the Mediterranean Basin. *JSHS* 4, Karachi.

3. FRIEDERICH, H. F. and MÜLLER, H. W. Die Rassenelemente in Indus-Tal während des 4. und 3. vorchristlichen Jahrtausends und ihre Verbreitung. *Anthropos* 28, 1933.

4. HERAS, H. The Origin of the Mohenjo-Darians. *JBHU* 2.
[People of Moh. were Dravidians. Pran Nath's theory criticised.]

5. HERAS, H. The "Minavan" in Mohenjo-Daro. *JOR* 10, Oct.-Dec. 1936.

6. HERAS, H. The Vēlālas in Mohenjo-Daro. *IHQ* 14, June 1938.

7. HERAS, H. The Tirayars in Mohenjo-Daro. *JBBRAS* 14, 1938.

.... Cola King of Tanjore came from a race known as Tirayars, who are mentioned in Moh. inscriptions

8. HERAS, H. The "Kōlikōn" in Mohenjo-Daro. *NIA* 1, 1938-39.

9. HERAS, H. The Hamatic Indo-Mediterranean Race. *NR* 14, Sept. 1941.

.... The primitive Dravidian tribes of India left the shores of their country to settle in *Kurukūr* (foreign lands), and in particular in the plains of Sumer, under the command of Uvanna (Oannes). There they, being known as Sumerians, began building brick-houses, according to *Genesis*, after the pattern of those left at Mohenjo-Daro. The Panis were a tribe among them Jews-Arabs are Semites; Mediterraneans are Hamites; Aryans are Japhithes. All other races etc. are from the pre-diluvian period

10. HERAS, H. What was the Original Name of the Proto Indians? *XI AIOC*, Hyderabad 1941.

[‘Tiramilar’ = Children of the Sea.]

11. HERAS, H. Were the Mohenjo-Darians Aryans or Dravidians? *JIH* 21, 1942.

.... Mohenjo-Daro civilisation is pre-Vedic and Dravidian in origin

- 11a. HERAS, H. Quienes eran Druids? *Ampurias* II, Barcelona. [Who were the Druids?]

12. PUSALKER, A. D. Authors of the Indus Culture. *ABORI* 18, 1936-37.

.... discusses the several theories in this regard: (1) Four ethnic types: Proto-Australoid, Mediterranean, Mongolo-Alpine, Alpine—SEWELL and GUHA. (2) Four possibilities—Aryans, pre-Aryan Dravidians, Sumerians, autochthonous unknown people. (3) Dravidians—THOMAS (*JRAS* 1932), ZENTLER and DUPONT (*Indian Arts and Letters*), S. C. CHATTERJI (*Modern Review*, Dec. 1924), R. S. V. IYER (*QJMS* 19); T. K. K. MENON (*Pr. Bh.* 39), H. G. RAWLINSON (*Aryan Path* 1934), PADMANABHAYYA (*JOR* 5), R. D. BANNERJI (*Modern Review*, Dec. 1924). Their language is Dravidian—G. YAZDANI and S. LANGDON. (4) Sumerians—CHILDE, WADDELL, VAIDYANATHA IYER The author concludes that there is nothing against the assumption that the Vedic Aryans were the authors of the Indus Civilisation

13. ROY, C. R. Who founded the Indus Valley Civilisation? *Pr. Bh.* 47, June 1942.

.... There were two waves of Aryan migration. The Vedic Aryans who were dolicocephalic or longheaded (whose type is

represented by the Punjabis etc.) came to India later. The brachycephalic or the broad-headed Alpine race (whose type is represented by Sindhis, Gujaratis, Mahrattas and Bengalis) entered India first and occupied the Indus Valley and founded the Indus Valley Civilization

14. SHEMBAVANEKAR, K. M. The Identity of the Indus Valley Race with the Vāhikas. *IHQ* 12, Sept. 1936.

15. SUR, A. K. Who were the Authors of the Mohenjodaro Culture? *IC* 1, Oct. 1934.

.... The author rejects the views of Marshall and Guha

162. INDUS VALLEY CIVILISATION IN RELATION TO OTHER CIVILISATIONS.

1. ANONYMOUS. Sumer und Indien. *Archiv für Orientforschung* 3 (2-3).

2. ANONYMOUS. Sumer und Indien. *Archiv für Keilschriftforschung* 2 (3-4).

3. APTE, D. N. *Hindī-Sumeri-Saṁskṛti*. Poona 1928.

[Marathi.]

4. AYYAR, R. S. Vaidyanath. The Sumero-Dravidian and the Hittite-Aryan Origin. *QJMS* 20, April 1929.

5. AYYAR, R. S. Vaidyanath. *The Indo-Sumero-Semitic-Hittite Problems*. Madras Univ., 1932.

Rev. : S. SRIKANTAYA, *QJMS* 24 (1933).

6. COMBASZ, G. Inde et Mésopotamie. *Bull. des Musées Royaux d'Art et d'Histoire* 5, Bruxelles 1933.

7. CORBIAU, Simone. Remains on Historic Sites of India and the Near East. *Man*, Sept. 1937.

.... Harappa culture need not now rely on Mesopotamia for its date. On the other hand, one has to turn to India to enlighten the datings of the Near East

8. DAVID, H. S. Some Contacts and Affinities between the Egypto-Minoan and the Indo-Sumerian Cultures. X AIOC, Tirupati 1940.

[Indo-Sumerian = Dravido-Sumerian.]

9. DAVID, H. S. Further Affinities between the Cultures of the Indus Valley, Sumer, Ancient Egypt and Minoan Crete. XI AIOC, Hyderabad 1941.

10. FRANKFORT, H. The Indus Civilisation and the Near East. *Annual Bibliography of Indian Archaeology 1932*, Leiden 1934.

11. FRANKFORT, H. The Indus Civilisation and the Far East. *Annual Bibliography of Indian Archaeology 1932*, Leiden 1934.

12. GADD, C. J. and SMITH, S. The new links between Indian and Babylonian Civilisations. *Illustrated London News*, 4th Oct. 1924.

13. HANNAH, H. B. Recent Discoveries and the Sumerian. *JBORS* 11, 1925.

.... Moh. and Har. represent vestiges of a civilization of the Dasyus of Central Asia

14. HERAS, H. The Cult of the Mountain of the East in Sumer. *Gopalakrishnamacharya Comm. Vol.*, Madras.

.... This peculiar cult already points to India as the cradle of the Sumerians and to the proto-Indian civilization as the original cultural tree, one of whose branches was the civilization of Sumer

15. HERTZ, A. *Die Kultur um den persischen Golf und ihre Ausbreitung*. 'Klio', Leipzig 1930.

.... Discoveries in Mesopotamia and India make it clear that the essential elements of 'civilisation' were already in being in 4th millennium B.C. Hertz's book is an initial synthesis, arguing that the Persian Gulf culture (practically equivalent to Early Asiatic) survives recognisably, with further evolution, in the later Indian, Greek and Hebrew civilisations, above all in the Indian, not as the result of later influences but as a tendency inherited from a common source or closely related sources. The authoress regards it as certain that the Mesopotamian and the Indus cultures were both of Elamite origin. It becomes more and more clear that 'Indo-European' is by no means the same thing as 'Indo-Aryan'. The latter term has an almost exclusively linguistic significance, the former primarily a cultural and only incidentally a linguistic significance. From the Mediterranean to the Ganges Valley the Aryans inherited the pre-Aryan culture of the conquered races, contributing only the new language and nomenclature which became the vehicle of a new synthetic and more con-

scious civilisation (In Mesopotamia, Aryan language failed to take root). Civilisation started with Proto-Elamite

16. KARMARKAR, A. P. Mohenjo-Daro and Bactria. *JBORS* 28, Dec. 1942.

17. LANGDON, S. A new factor in the problem of Sumerian origin. *JRAS*, 1931.

... In Kish, a seal of Indus civilisation is discovered in 2800 B.C.—layer. On it the author bases his conclusion regarding the relation between Indus and Sumerian civilisations

18. MACKAY, E. Sumerian Connexions with Ancient India. *JRAS*, 1925.

19. MACKAY, E. Further Links between Ancient Sind, Sumer and Elsewhere. *Antiquity* 5, 1931.

20. MACKAY, E. The Indus Civilisation : Some connections with Sumer, Elam and the West. *JRCAS* 21, 1934.

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V. BRĀHMAṆAS

25. BRĀHMAṆAS OF SV.

S1. *Jaiminīya Brāhmaṇam*. Ed. VEDA VYAS. pub. D. A. V. College, Lahore 1928.

... contains only 8 pages : seems to be a trial publication

27. BRĀHMAṆA OF ŚUKLA YV : ŚATAPATHA.

S1. JAMBUNATHAN, M. R. *Yajurveda-Śatapatha-Brāhmaṇa Stories*. J. Book Depot, Bombay 1933.

[Tamil account of SPB in the form of stories and parables etc.]

VI. UPANIṢADS

30. ĪŚA.

S1. IYENGAR, M. B. Narasimha. *The Isavasyopanishat*. ER 51(2), Feb. 1945.

S2. VARADACHARI, K. C. *A Clue into the Nature of the Relationship of Mystical and Religious Consciousness as seen in the interpretation of the Īśāvāsyopanishad by Śrī Vedānta Deśika*. X AIOC, Tirupati 1940.

31. KENA.

S1. DUTT, Charu Chandra. Sri Aurobindo and Kena Upaniṣad. *Sri Aurobindo Mandir Annual*, Nö. 4, 15-8-1945.

.... in the history of spiritual evolution in India we find three definite periods—Age of Intuition (Vedic), Age of Reason (Up.), Age of Convention Aurobindo's exposition of Kena the pedestal on which the Up. stands is made up of self-discipline and action, its limbs are the Veda, and its abode is Truth. Action in life, enlightened action, selfless and without attachment was what these earlier Up. enjoined The Kena has affirmed three states of existence : (1) the human and mortal state ; (2) the Brahman-consciousness which is the absolute of the relativities of the first state ; (3) the utter Absolute which is unknowable, unknowable yet relatively knowable

32. KATHA.

S1. JAMBUNATHAN, M. R. *Kāthopaniṣad*. J. Book Depot, Bombay 1932.

[Tamil transl]. *

35. MĀNDŪKYA.

S1. MAHADEVAN, T. M. P. Some Problems of the Māṇḍūkya Kārikā. *Phil. Quart.* XX (1), April 1944.

.... Māṇḍūkya Kārikā is a single work of Gauḍapāda setting forth the quintessence of Vedānta, the philosophy of Up. ; its first ch., *āgama-prakarana*, is a verse-summary of the M. Up. which is made the nucleus for the rational exposition of the system of advaita in the subsequent three chapters

41. COLLECTIONS OF PRINCIPAL UP.

S1. VIDYARTHI, R. C. *Prasthānika-Trayī or the Threefold Vedānta*. Gita Bhavan, Agra 1944.

[Sanskrit text with English transl. of 10 principal Up. and Kauṣī. and Śvetāśva. Up. ; explanatory notes : First Volume of the three Prasthānas].

Rev. : ANON., JGJRI II (1).

43. MINOR UP. : SINGLE.

S1. CHINTAMANI, T. R. Kauṣītaka and Śāṅkhāyana Upaniṣads. *AOR VII* (1), Madras Univ.

.... the readings shown in tabular form indicate that Up. portion of the Śāṅkh. Ār. and K. Up. belong to two separate branches of RV

46. GENERAL STUDY.

S1. ATULANANDA, Swami. The Message of the Upanishads. *Pr. Bh.* 50, June 1945.

S2. CHATTERJEE, B. K. Upanishads and Vedic Sacrifices. *MR* LXXI.

S3. CHATTERJEE, B. K. Ancient and Modern Interpretation of the Upanishads. 19 Ind. Phil. Congress, Lucknow 1944.

[Summary] Ancient interpretation : Up. form part of Veda ; Veda is revealed ; Purāṇas, MBh. elucidate Veda ; they all constitute an integral system of philosophy ; *dharma* is the highest aim of life ; *jñāna* is the means of attaining it ; *bhakti*, *karma*, *punarjanma* doctrines in Up. Modern interpretation ; Up. propound a new phil. antagonistic to rituals ; inconsistency bet. different portions of Up. ; also bet. Up. and other scriptures

S4. EDITOR. The claim of the Upanishads. *Pr. Bh.* 49, Dec. 1944.

.... the Up. seems not only see the truth and the language in which that truth is naturally clothed, but they also claim for their utterances strength enough to place the hearers in same position vis-a-vis the truth realised by them lit. beauties of Up.

S5. GAMBHIRANANDA, Swami. The Social Message of the Upanishads. *Pr. Bh.* (Golden Jubilee No.), 1945.

.... (1) The Social Goal :—Up. sought for unity, unity underlying all kinds of diversity and all levels of life's expression : the purpose of Up. was to achieve a dynamic and progressive movement of life and thought ; Up. are aware of two main bases of Society ; cf. CU VIII. 7-12, Indra-Virocana legend : conquest of all worlds and possession of all values two main theories of Society, material and spiritual (Kāṭha I. 2.1-2) Up. goal was nothing less than Infinity which by its very nature is Unity. Contrary to Western conception of 'social contract', the Up. postulated Unity as the source of all variety (2) Castes :—Up. enunciated the relationships that should exist among the different social groups, so that the social corpus might have a healthy growth BAU affirms the divine origin of castes and emphasizes their interdependence. Caste might have been hereditary, but each individual had to establish his claim to a particular caste through real worth. (3) Social Relationships :—Social groups were to be looked upon as parts of a divine whole cooperating for unravelling a divine scheme of

self-fulfilment. Life was an effort at re-integration, at picking up the last strings of identity with Wholeness Itself. The technique for this reunification was worked out by Up. both on the group plane and individual plane. Duties rather than rights dominated the Up. minds charity forms, naturally, an important part of Up. life hospitality—one of the main planks of Up. society tradition regarded as a great steadying force

S6. GAMBHIRANANDA, Swami. Upanishadic Meditation. *Pr. Bh.* 50 (1-3), Jan.-Mar. 1945.

.... Upāsana in every-day life upāsana and devotion meditation through self-identification classes of upāsana upāsanas form an integral part of everyday life—a life devoted to higher ideals

S7. GUPTA, Nalini Kanta. Upanishadic Symbolism : The Cosmic and the Transcendent. *V B Quarterly* VIII (3).

.... CU gives a typical scheme of universal reality the universal Brahman means the cosmic movement, the cyclic march of things and events taken in its global aspect. The typical movement that symbolises and epitomises the phenomenon, embodies the truth, is that of the Sun. The movement consists of five stages, which are called the fivefold *Sāma*, corresponding to the five movements of the Sun : dawn, forenoon, noon, afternoon and sunset. The sixth stage where all movement ceases, where there is no rising or setting is the Transcendent Brahman

S8. JAMBUNATHAN, M. R. *Short Stories from the Great Upanishads*. J. Book Depot, Bombay 1932.

[Quintessence in Tamil of Up. in the form of 89 stories].

S9. MOORTHY, N. Narasimha. The Vitality of the Upanishads. *AP* XI.

...., a brief study of Up. philosophy

S10. PODDAR, Hanumanprasad. Stories from the Upanishads. *KKT* XI 4, April 1945 onwards.

[in instalments].

S11. SHRIVASTAVA, Saligram. Dārāsikoh ke Phārsi Upanishad. *NPP* XLVII.

[Persian transl. of Up. by D.].

VII. VEDĀNGAS

50. TAITTIRĪYA-PRĀTISĀKHYA.

S1. SANKARAN, C. R. The Concept of Key-note in the Taittiriya Prātisākhya. *JOR XV* (1), Sept. 1945.

[contd. from p. 30 of Vol. XIV] definite concept of key-note is met with in the history of Indian music as early as the composition of T. Pr.

53. ŚIKṢĀ AND ALLIED LITERATURE.

S1. DĪKṢITA, Nārāyaṇa Svāmī. *Nāradyā Śikṣā*. *Sk. Mahā-pāṭhaśālā Patrikā*, Mysore, June 1944.

60. GOBHILA.

S1. HAZRA, R. C. The Chandoga-Parīṣiṣṭa (alias Kātyāyana-Smṛti). *NIA VII* (3-4), June-July 1944.

..... so-called Kātyāyana-Smṛti was known as Chandoga-Parīṣiṣṭa to the Smṛti-writers probably because it serves as a Parīṣiṣṭa especially to the Gobhila Gṛhya Sūtra, meant for the Sāmavedins is also drawn upon under its real title, Karmapradīpa

68. ŚĀM̐KHĀYANA.

S1. GHODA, M. R. *Śāṃkhāyana-Gṛhya-Sūtra*. Junagad 1942.
[edited with Gujarati transl].

75. VYĀKARAṆA : PĀṆINI.

S1. AGRAWALA, V. S. Maireya in Pāṇini. *D. R. Bhandarkar Comm. Vol.*, Calcutta 1940.

..... maireya was a kind of intoxicating drink used in Ancient India Pāṇini had knowledge of the ingredients (aṅgāni) of maireya liquor

S2. AGRAWALA, V. S. Pūrvācārya Saṃjñās for *lakāras*. *NIA III*.

..... ten Pāṇinian *lakāras*

S3. AGRAWALA, V. S. Pāṇini : His Life and Work. *JGJRI II* (2-3), Feb.-May 1945.

S4. BHANDARI, M. S. *Pāṇini-vyākaraṇasya ālihyam*. *Woolner Comm. Vol.*, 1940.

[Sanskrit].

S5. CHATURVEDI, S. P. Pāṇini's Vocabulary : Its bearing on his Date. *Woolner Comm. Vol.*, 1940.

.... not Vedic Sanskrit, but classical Sanskrit was the basis of P.'s grammar vast classical Sk. lit. contemporaneous with P. but now nonexistent P.'s date earlier than 9th century B.C.

S6. CHATURVEDI, S. P. On Pāṇini's Sūtra VII. 1.90 : Wrong Wording or Corrupt Reading. *ABORI* 23.

.... the reading of the Sūtra must have been, in original text, *oto nit* and not *golo nit*

S7. CHATURVEDI, S. P. Significance of Pāṇini's Sūtra VI. 1.92. *J Nag U* 9, Dec. 1943.

[in answer to B. K. GHOSH's article in *IC VIII* (4)].

S8. CHATURVEDI, S. P. On the Arrangement of the Taddhita Sūtras in the Aṣṭādhyāyī. *R. K. Mookerji Comm. Vol.*, Allahabad 1945.

S9. JAGAN NATH. Some further Light on the Identification of Devikā. *JUPHS XVII* (2), Dec. 1944.

.... acc. to AGRAWALA (*JUPHS XVI*) discussing Aṣṭādhyāyī VII. 3.1, *devikā* is the Wular lake in Kashmir Acc. to this author, *devikā* mentioned by P. and noted for the production of a special variety of rice is identical with the Degh stream ...

S10. KEITH, A. Berriedale. Pāṇini's Vocabulary. *R. K. Mookerji Comm. Vol.*, Allahabad 1945.

.... S. P. CHATURVEDI'S view (*Woolner Comm Vol.*)—The language which forms the subject of P.'s Aṣṭādhyāyī must have once been a current language P.'s treatment of Vedic Sk. is cursory classical Sk. lit. as the basis R. G. BHANDARKAR'S view—language of Ait. Br. and SPB. known to P. also current language of the day was known to him (*bhāṣa*) Acc. to KEITH, it is not necessary to place P. say in 10th cent. B.C. on the strength of his vocabulary it is more probable to assign him to cir. 350 B.C. than to any earlier date.

S11. RAMCHANDRA, Sarma. *Pāṇinīya Śabdānuśāsana—Mahārāṣṭriya Aṣṭādhyāyī*. Rajapur 1943.

[Vol. I : in Marathi].

S12. SHAH, Umakanta P. Pāṇini Pūrve. *Buddhi-Prakāśa* 89.

[Gujarati] Indra was the first grammarian and was followed by Yāska, Apīśāli, Kāśakṛtsna, and others.

S13. SHEMAVANER, K. M. Saṁghas in Pāṇini. *ABORI* 25, Dec. 1945.

Acc. to JAYASWAL P. uses the word *saṁgha* exclusively in the political sense This is not correct *saṁgha* primarily signifies an aggregate of living animals later political sense of the word *saṁgha* is monarchic clans or states joined together by bonds of confederation

76. NIRUKTA.

S1. COOMARASWAMY, A. K. Nirukta = Hermeneia, note additionelle. *Études traditionnelles* XLII, 1937.

S2. RAJA, C. Kunhan. The Author of the Niruktavārttika. *ALB* VIII (4), Dec. 1944.

.... work is elaborate on the Vārttika model, written in verse author mentions that there are many previous commentaries on the work work is very scholarly and enters into minute details comm. is by Saṅkara Bhagavān written during the reign of Vijayāditya of Vallabha country

VIII. VEDIC LITERATURE

83. GENERAL STUDY OF THE VEDAS.

S1. COOMARASWAMY, A. K. Versions from the Vedas. *Indian Art and Letters* VII (1), 1933.

S2. DAFTARI, K. L. *Dharmavivādasvarūpa*. Ādarśa Kāryālaya, Bombay 1940.

[Marathi] the *pauruṣeyatva* of Veda : *Vedopaniṣad*

S3. JAMBUNATHAN, M. R. *Veda-candrikā*. J. Book Depot, Bombay 1934.

[Tamil account of Vedic lit., European contribution to Vedic study, Indian commentaries etc.]

S4. SASTRI, Mangal Deva. Veda va abhinava Bhārata. *Bh. Vid. Patrikā*, June 1945.

[Hindi].

S5. SATAVALEKAR, S. D. Position of Cow in the Vedic Age. *KKT* XI (1), Jan. 1945.

.... ref. to RV IV. 28.1 ; 6 ; VIII. 101.15 ; I. 114.10 ; VII. 56.17 ; I. 114.8 ; 164.40 ; V. 83.8. AV. IV. 21.1 ; 6 ; IX. 21.7 ; VI. 59.3 ; VS XXX. 18 ; XXXIV. 8 high esteem and regard bestowed upon milk-yielding cows by the Vedic sage slaughter of cow regarded as heinous crime cow-flesh not used as a means of sustenance

S6. UPADHYAYA, B. S. *Sabera*. Sarasvati Mandira, Benares 1940.

[Hindi] ten stories beginning from the matriarchal stage to the time of RV

Rev. : R. L. MEH, *JBHu* V.

S7. UPADHYAYA, Baladeva. *Vaidika Kahāṇiyam*. Benares 1944.

[Hindi].

84. VEDIC PERSONALITIES.

S1. DINSHAW, Viccaji. Changes made by Tradition in the Date of Zarathushtra. *Iran League Quarterly* XIV (4), July 1944.

S2. KENT, Roland G. The Name of Hystaspes. *Lg* 21 (2), April-June 1945.

.... Vistaspa in Avesta is a compound of *vaēs* (= to come in ready for action) and the substantive *aspa* (= horse), and means 'the man whose horses are ready'

S3. PADHYE, K. A. Buddha and Yājñavalkya. *Buddha-Pra-bhā* X (2), Bombay 1942.

X. STUDY OF VEDIC RHETORIC, MUSIC, STYLE ETC.

88. MUSIC.

S1. KAVANAGH, John. Indian Music. *Indian Art and Letters* XIV, 1940.

[A Lecture followed by demonstration by Kṛṣṇanārāyaṇa Svāmi] traces briefly the origin and development of Indian music

S2. KRISHNAMACHARYA, M. Vedas and Sound Records. *K. V. Rangaswami Aiyangar Comm. Vol.*, Madras 1940.

.... in the recital of Sāmaveda there have been differences in the modes of chanting bet. North India and South India,

bet. Andhra and Tamil country, bet. two schools in Tamil country itself

- S3. SAMBAMURTI, P. A History of Sacred Music of India. K. V. *Rangaswami Aiyangar Comm. Vol.*, Madras 1940.

.... deals with the history of sacred music in Sk., Telugu and Tamil

- S4. SITARAMAN, M. L. The role of *Stobhas* in Sāman chant. *JTSML* III.

.... *stobhas* are not meaningless repetitions but should be considered as carefully preserved musical relics of a distant past

- S5. TARAPOREWALA, I. J. S. Gāthā Metre and Chanting. *BDCRI* III.

92. LITERARY FORMS AND CRITICISM.

- S1. AZIS, Wahida. The Origin of Indian Drama. *Triveni* XLIII.

- S2. SASTRI, P. S. R̥gvedic Theory and Treatment of Rasa and Dhvani. *PO* IX (3-4), July-Oct. 1944.

.... RV poets had notions corresponding to the theories of *rasa* and *dhvani* RV X. 71 indicates *dhvani* theory treatment of *rasas* in Veda

XI. LEXICONS

93. LEXICOGRAPHICAL WORKS.

- S1. MAJUMDAR, D. T. *Vyāyāma Kośa*. Baroda 1941-42.

[Gujarati and Marathi] deals in detail with each phase of physical culture from Vedic times up to the present day

XII. STUDY OF VEDIC WORDS

94. STUDY OF WORDS : GRAMMATICAL ETC.

- S1. COOMARASWAMY, Ananda K. *Tanūkṛt*. R. K. Mookerji *Comm. Vol.*, Allahabad 1945.

.... RV VIII. 79.3 consideration of the words, *tanūkṛt* and *anyakṛt* the verb is undoubtedly *kṛt*—and the meanings of the two words are ‘body-making’ and ‘other-making’ sacrificer exchanging bodies, names and identities with Agni

S2. EDGERTON, Franklin. Note on Indic *diśati* 'says'. *Woolner Comm. Vol.*, Lahore 1940.

....root *diś* regularly means to show, point out cognates in Greek and other related languages prove that this was the meaning of original IE. root only in Italic does it develop the meaning 'say'

S3. SASTRI, P. S. Subrahmanya. Semantic History of the Words, *nāsatyau* and *dasrau*. *JOR XV* (1), Madras, Sept. 1945.

.... *nāsatyau* and *dasrau* are now considered synonymous with *aśvinau* originally however *nāsatya* was the name of one Aśvin and *dasra* of another *dasra* and *nāsatya* represent merely parts of the full names (on the analogy *datta* for *Devadatta* and *bhāmā* for *Satyabhāmā*) *dasrā* and *nāsatyā* are later used as elliptic duals

S4. WIJESEKARA, O. H. de A. Upaniṣadic Terms for Sense-Functions. *Univ. Ceylon Review II*, Nov. 1944.

.... a characteristic feature of Up. ideology is its peculiar theory of cognitive and conative functions in the individual which is enunciated in close affinity with the theory of vital breaths (*prāṇas*) this paper examines the import of the terms, *devāḥ*, *devatāḥ*, *prāṇāḥ*, *indriyāṇi* as applied to such functions in the principal Up. the term *devāḥ*, in Up., is applied to *powers* behind the sense-organs ultimately held to be superhuman *devatā* is applied only to the cosmic phenomena like *agni*, *vāyu*, *āditya* etc. begins gradually to be applied even to individual processes like *prāṇa* etc.

XIII. LINGUISTIC STUDIES.

96. LINGUISTIC STUDY OF ṚGVEDA.

S1. GHOSH, Bata Krishna. Endingless Numerals in the Ṛg-veda. *R. K. Mookerji Comm. Vol.*, Allahabad 1945.

.... *pañca* (*janāḥ*, *kṛṣṭayāḥ* etc.) where the numeral shows apparently endingless form, may be regarded as split compounds *saptabhiḥ*, *saptasu* also form split compounds *daśa kakṣyābhiḥ* (X. 101.10)—*daśa* may be regarded here as a momentary formation like *rocane* for *rocaneṣu* in I. 105.5

S2. TEDESCO, P. The Supposed Rigvedic Present *marate*. *Lg 20* (4), Oct.-Dec. 1944.

.... ṚV *marate* is not a present indicative, but a root aorist

subjunctive. Middle Indic *marati* is of a different origin ; it is an innovation on the model of the non-present forms.

100. LINGUISTIC STUDY OF THE VEDA IN GENERAL.

S1. GHOSH, B. K. Aspects of Pre-Pāṇinian Sanskrit Grammar. *B. C. Law Comm. Vol.*, Calcutta 1945.

.... words have been fully and *consciously* isolated from sentence-complexes before the RV-verse had been constructed, i.e., before the RV-hymns were composed the term *akṣara* is highly significant, for it shows that to the RV poets not the sound (*varṇa*) but the syllable was the irreducible element incentive to speech-analysis seems to have come to the Vedic Indians primarily from a comparison of the various metres to compare various metres with each other and to try to arrange them in a rational order was a favourite occupation with the Vedic seers (as indicated by RV I. 164.24 ; 39 ; X. 13.3 ; 130.4-5 ; Ait. Br. VIII. 2.2) just as *akṣara* (syllable) is the smallest sound-unit (so far as metres are concerned), so is the word (*pada*) the smallest sense-unit but in RV I. 164.23, *pada* = *pāda* = verse-foot, i.e., in Indian grammatical thought the word received recognition *after* the syllable and the verse-foot *pada* in the imagery of Vedic poets was the 'step' of the *Vāk* dancing along in perfect harmony with the sacred speech this 'step' could not but mean verse-foot when sacred speech was metrical ; when sacred speech was prose, 'step' could mean the natural unit of prose, i.e., 'word' in the Br. period, grammatical thought was mainly concerned with the relation bet. sound and sense, that is, etymology ; but that period was not altogether barren of phonological inquiry ; terms like *varṇa* and *svara* now occur in Br. The earliest attempt to scientifically arrange the sound-system of Sanskrit is to be found in the Ait. Br. (III. 2.5) and the CU, where *spārśa*, *ūṣman* and *svara* are separately mentioned purely grammatical categories also were being gradually isolated in the age of Br. Śākalya's *padapāṭha* is the earliest purely grammatical work in Sk. lit. ; on it is based Śaunaka's *Rk-prātiśākhya*, which is quoted by Pāṇini Gārgya's *padapāṭha* of SV seems to be older than Yāska ; Gārgya shows much greater grammatical acumen than Śākalya Pāṇini's date is about 400 B.C.

102. GRAMMATICAL PHILOSOPHY.

S1. SASTRY, T. V. Kapali. *Sphoṭa* and the Spoken Word. *Sri Aurobindo Mandir Annual* No. 4, 15-8-1945.

.... *sphoṭa* is one of those concepts of Sk. grammar which

has a deep philosophical background and spiritual significance its consideration will go a long way to enable one to grasp the characteristic features of the language of a remote past, of an original epoch, of mantras sphoṭa is the *vāk*, the subtle voice which is the basis of all speech in mind-form, *vāci pratiṣṭhilaṃ manah* it is not the *vāk*, of which mind is main-stay sphoṭa is not a fanciful concept, but a fact of psychological experience, a truth of our spiritual being in evolution it is the expressional aspect of the soul ; it receives the vocal sound vibrations, takes in their sound-essence and sense-values and assimilates them into the subtle sound-stuff of its indivisible being

103. LINGUISTIC STUDIES ABOUT SANSKRIT.

S1. CHAUDHARI, Tarapad. *Avyaya-vivekaḥ Saṃskṛta-Saṃjīvanam*. Patna 1945.

[in Sanskrit].

S2. DANIELOU, Alain. L'alphabet Sanskrit et la langue universelle. *France-Orient* V (48), April-May 1945.

.... mystic and symbolical significance of Sk. alphabet

S3. DAVIS, Edwin B. Sanskrit Vowels. *JAOS* 62(2), 1942.

.... investigates Sk. vowel-changes the change of the Proto-IE short and long *e* and *o* to short and long *alpha* phonemes in Sk. was due chiefly to the tone accent of Sanskrit

S4. EDGERTON, Franklin. *Saniprasāraṇa* : 'Emergence ; emergent (vowel).' *JAOS* 61, 1941.

S5. PANDEYA, R. *Akṣara-Vijñānam. Saṃskṛta-Saṃjīvanam I*, Patna 1945.

S6. SASTRI, Vidyadhar. Assyrian and Sanskrit—Their Resemblance. *JGJRI* II (4), Aug. 1945.

104. OTHER INDIAN LANGUAGES.

S1. CHATTERJI, S. K. Drāviḍa. *Lokavārtā* I (3), *Tikamgarh*, Dec. 1944.

[Linguistic study of Drāviḍa : in Hindi].

S2. GHATGE, A. M. Groups of two Mutes in Middle Indo-Aryan. *J Bom U* XIV (2), Sept. 1945.

S3. SANKARAN, C. R. An extended misapplication of the Dative of relationship in Tamil. *BDCRI* I (3-4).

.... influence of Dravidian dative of relationship on Sk.

105. INDO-IRANIAN.

S1. TAVADIA, J. C. Some Indo-Iranian Researches. *JCOI* 35.

.... Summaries of results of recent researches in Indo-Iranian philology

106. HITTITE.

S1. BONFANTE, G. ; GELB, I. J. The Position of "Hieroglyphic Hittite" among the Indo-European Languages. *JAOS* 64(4), 1944.

S2. GHOSH, B. K. Ancient Languages of Asia Minor. *IC* XI (4), April-June 1945.

.... presents the Hittite language in the setting of the other ancient languages discovered at Boghazköi two groups :— (1) Those belonging to the middle of 2nd mill. B.C.—Hittite, Luvian, Chattish, Charrish (or Churrish), Mitanni, Palaish (?), and a language of the Indo-Iranian type. (2) Those belonging to the 1st mill. B.C.—Lycian, Lydian, Carian, Phrygian

S3. SANKARAN, C. R. The Dravidian (Tamil) *Atta-* and *Annai* in Hittite. *BDCRI* I (3-4).

.... words *at-ta-ās* and *an-na-ās* occur in Hittite in the sense of 'father' and 'mother' respectively *atta-n* = father ; *annai* = mother in ancient Tamil

S4. STURTEVANT, E. H. Hittite Verbal Nouns in *-tar* and the Latin Gerund. *Lg* 20 (4), Oct.-Dec. 1944.

107. OTHER INDOGERMANIC LANGUAGES.

S1. BONFANTE, G. The Armenian Aorist. *JAOS* 62, 1942.

.... The Armenian Aorists *etu* 'I gave' (from IE *dō*) and *eti* 'I put' (from IE *dhē*) cannot be identified with Vedic *adām*, *adhām*, because Armenian always drops the final syllable of IE forms

S2. LANE, George S. The Tocharian Palatalization (I). *Lg* 21 (1), Jan.-Mar. 1945.

S3. SEHRT, Edward H. The Origin of the Germanic Weak Preterite. *Lg* 20 (4), Oct.-Dec. 1944.

.... a review of the theory that the Germanic weak preterite is derived from second person singular middle of the IE root-aorist

108. STUDY OF INDOGERMANIC LANGUAGES IN GENERAL.

S1. SANKARAN, C. R. Postulation of two probable degrees of abstraction in the primitive Indo-European tongue in the light of compound accentuation. *F. W. Thomas Comm. Vol.*, Bombay 1939.

.... speakers of old Indian did not stop at the first degree of abstraction

S2. SANKARAN, C. R. Linguistic Notes. *BDCRI* I (3-4).

S3. SANKARAN, C. R. The Old Genitive Singular of Indo-European *-o-* stems. *K. V. Rangaswami Aiyangar Comm. Vol.*, Madras 1940.

.... old gen. sing. of IE *-o-* stems ended in *-s-* attested by *rāthas*—in *Ekāgnikāṇḍa* of KYV it is the most archaic gen. sing. of IE *-o-* stem

109. WORKS ON COMPARATIVE PHILOLOGY.

S1. NIDA, Eugene A. *Linguistic Interludes*. Summer Inst. of Linguistics, Glendale, Calif. 1944.

.... interesting presentation of the fundamentals of linguistics for the layman

Rev.: C. F. HOCKETT, *Lg* 20 (4).

110. STUDY OF LANGUAGE.

S1. BOAS, Franz. *Race, Language and Culture*. Macmillan, 1940.

[collection of 63 papers].

S2. BODMER, Frederick. *The Loom of Language*. W. W. Norton, New York 1944.

.... [ed. by Lancelot HOBGEN] author not primarily concerned with the science of language as such but rather with the practical applications of such a science to the problem of international communication

Rev.: H. HOIJER, *Lg* 21 (2).

- S3. DILLON, Myles. Linguistic Borrowing and Historical Evidence. *Lg* 21(1), Jan.-Mar. 1945.

.... "It is the lower language which borrows predominantly from the upper" (BLOOMFIELD, WINDISCH, JESPERSON): It would seem to imply that any of the IE languages which survived in a conquered territory—Sanskrit, Greek, Latin, for example—must not be supposed to have borrowed freely from the speech of the peoples they subdued. But the doctrine is open to question. The fact is that the no. of words in the vocabulary of any of the known forms of IE for which sound etymologies have been established is relatively small. The mass of words cannot be shown to be of IE origin (MEILLET)

....

- S4. NIDA, Eugene A. *Morphology, the descriptive Analysis of Words*. Summer Inst. of Linguistics, Glendale, Calif. 1944.

Rev.: C. F. HOCKETT, *Lg*. 20(4).

- S5. PEI, Mario A. *Language for War and Peace*. S. F. Vanni, New York 1943.

.... the purpose of the work is to present the main facts about language, not in the form of philosophical, psychological or literary essay, not from the historical and scientific point of view, but as something of an immediate, practical value

Rev.: B. BLOCH, *Lg* 21(2).

- S6. WHORF, Benjamin Lee. Grammatical Categories. *Lg* 21 (1), Jan.-Mar. 1945.

.... the gramm. categories fall into two main types—descriptive and taxonomic: Descriptive categories are either specific or generic: three kinds of specific categories—overt (phenotype), covert (cryptotype) and isosemantic each of these is subdivided into selective category and modulus category

XIV. RELIGION

111. RELIGION IN GENERAL.

- S1. EDITOR. Religion and its Place in our Life. *Pr. Bh.* 50, Feb. 1945.

.... it is cosmic religious experience of unity that the Up. proclaim in no uncertain terms Kāṭha V. 14.15

- S2. MOYAL, M. A. Post-Islamic Religions of the Near East. *AP* XVI (8), Aug. 1945.

.... similarity of bases among these religions and Up. religion Śvet. Up. (I. 6) recalled by the prayers of Druze and Nosairi

- S3. NEILSEN, Ritlef. *Der dreieinige Gott in religions-historischer Beleuchtung*. Copenhagen 1942.

.... Moon-god, attended by his consort the Sun-goddess and his son, the Venus-Star the author discusses the nature of Semitic religion in the North-West and its relation to Sumerian and Accadian cults

Rev. : H. R. ELLIS DAVIDSON, *JRAS* 1945.

- S4. TARAPOREWALA, I. J. S. The Sacredness of the Cow in Zoroastrianism. *KKT* XI (2), Feb. 1945.

.... in the days of the Gāthās, the Sun was in the constellation of the Bull (*Kṛttikā-Vṛṣabha*) and the life-giving spring-rains came from the Bull in the Heavens. This is the real astronomical origin of Bull-worship

- S5. YAMUNACHARYA, M. Prof. Rudolf Otto's Concept of the "Numinous". 19th Ind. Phil. Congress, Lucknow, Dec. 1944.

[Summary] 'Numinous' means 'Idea of the Holy' this conception seeks to unravel the varieties of religious experience OTTO illustrates this by referring to Eastern and Western religions this conception can bring into relation (what OTTO calls) the 'rational' and the 'non-rational' in religion

112. HINDU RELIGION AND MYTHOLOGY (IN GENERAL).

- S1. BOSE, Abinash Chandra. Henotheism as a Religious Cult. *Pr. Bh.* (Golden Jubilee No.), 1945.

.... Monotheism :—Belief in a single personal God—a Father who is in heaven : Monotheistic heaven implies a superior order of reality. Monotheism imagines an anti-God, Satan. It is naturally aggressively fanatic, since an early monotheism treats a later monotheism as spurious : Polytheism :—Belief in many gods to whose no. addition is made from time to time. These polytheistic gods are not perfect—they have some good and some bad points P. is more liberal, more comprehensive ; while M. must interpret its scripture in a historical and factual manner and constrain freedom of thought, P. soars on the wings of poetry and philosophy, and allows liberty to

imagination, fancy and thought. P. has flourished through the activities of private agencies, M. has needed the backing of state. M. depended on the soldier of God, P. has trusted itself to the poet, the mythmaker and the philosopher Henotheism :—there is a general devotional attitude towards the divine, and this attitude remains unchanged even if the Deities addressed are changed. Two essential aspects of H. arrest our attention : *subjective*—psychological factor provides the point of unity ; *objective*—simple polytheistic

- S2. CHATTERJEE, Satischandra. Image-Worship in Hinduism. *Ved. Kes.* 32, May 1945.

.... in the early Vedic period there was no worship of images, material or otherwise, of many minor deities. It is no doubt true that many gods and goddesses were worshipped in this period. But we have no sure proof or valid evidence that images of these deities were made and worshipped as at present

- S3. COOMARASWAMY, A. K. The Gods of India. *Golden Book of Tagore*, Calcutta 1931.

- S4. COOMARASWAMY, A. K. 'Pantheism', Indian and Neoplatonic. *JIH* XVI, 1937.

- S5. DUTT, K. GURU. The Perspective of the Tantras. *Trivenī* XVII (3), Sept. 1945.

.... Tantric tendencies seen in Vedic lit. from very early times Tantras are as ancient as the Veda mainly concerned with the ritual worship of deities of Purāṇic origin, although there is a vast increase in subsidiary nomenclature Gaṇeśa, Viṣṇu, Sūrya, Śiva, Śakti are the five principal divinities

- S6. EDITOR. God's Will and Man's Will. *Pr. Bh.* 50, Aug. 1945.

.... it is only when we *outgrow* our sense of self-effort and moral responsibility—not by shirking it—that we can truly understand that man's freedom and will have their ground and being in God's omnipotence, omniscience and immanence

- S7. JAGADISWARANANDA, Swami. *Hinduism outside India*. Ramakrishna Ashram, Rajkot 1945.

.... opening chapter gives a philosophical and historical survey of Hinduism through the ages from Vedic times

Rev. : C. V. ANANTARAMAN, *Ved. Kes.* (Nov. 1945).

- S8. MITRA, Khagendra Nath. The Evolution of Vaiṣṇavism. *B. C. Law Comm. Vol.*, Calcutta 1945.

.... Vaiṣṇavism in the sense of Viṣṇu-worship is as old as RV
 two most important features of the religion are mentioned
 in some mantras which glorify Viṣṇu and enjoin his worship as a
 means to the attainment of vision beatific, namely, the constant
 utterance of His name and Divine Vision of God Himself
 The fundamental tenet of Up. pantheism is artistically woven
 into the mystical personality of God as in the BG

- S9. NARAIN, Raj. Reincarnation in Hinduism. *AP XI*.

- S10. NIRVEDANANDA Swami. *Hinduism at a Glance*. Model
 Pub. House, Calcutta 1944.

[Foreword by S. RADHAKRISHNAN] essential principles of
 H. have nothing to fear from any advance in scientific know-
 ledge or historical criticism

Rev. : ANON., *Pr. Bh.* (Dec. 1944).

- S11. SARMA, D. S. *The Renaissance of Hinduism*. Hindu Univ.
 Benares 1945.

.... Hist. introduction treats—Vedic religion, Buddhism, Jain-
 ism, Revival of Hinduism under Śuṅgas, Further Revival of
 H. under Guptas, Evolution of Religions of three great Ācāryas,
 Evolution of various Sects of Śaivism and Vaiṣṇavism, At-
 tempts at Synthesis bet. Islam and traditional Religions of the
 Land

- S12. SASTRI, K. S. Ramaswami. Monism, Qualified Monism,
 and Dualism : A Re-Synthesis. *Pr. Bh.* 50, Mar. 1945.

- S13. SIRCAR, Mahendranath. Worship of the Mother—an As-
 pect of the Mother. *Ved. Kes.* 31, Dec. 1944.

.... The *mantras* represent symbols pregnant with cosmic
 waves of light and sound gradually lifting the consciousness
 from the earth plane in which it finds inadequate expression
 to the cosmic and supra-cosmic where it finds expansive, lumin-
 ous expression till at last the spiritual inspiration finds its
 way up to transcendence in the integrity of being and supreme
 calm In *tantras* the whole unfoldment of inner being is
 smoothly carried out under the stress of an everdeepening har-
 mony of the psychic and the spiritual being The Mother
 appears in many forms, either in grace or in beauty or in
 power, or in all these three, for the Divine Mother represents
 all the super-cosmic or cosmic dignities and harmonies

S14. SUBEDAR, Manu. The conception of God. *Pr. Bh.* (Golden Jubilee No.), 1945.

113. VEDIC RELIGION AND MYTHOLOGY.

S1. BOSE, Abinash Chandra. Monotheism and Polytheism. *Pr. Bh.* 50, May-June 1945.

..... *ekam sad viprā bahudhā vadanti* etc. cannot be regarded as indicating monotheism in the technical sense of the term. To the monotheistic creeds, God is a Person and not a meta-physical essence .. Monotheistic divinity must be male that divinity cannot be a person of any age ; He cannot be addressed as a child as in RV IX. 85.11 In RV, God stands in any relation to man—as friend etc. (VII. 7.3). This is not strictly monotheistic Polytheism, in its non-fetishistic and creative form, has fertilised vast tracts of the civilised life of the world

S2. GANGOLY, O. C. Were there Images in Early Vedic Times ? *The Hindoosthan*, Jan.-Mar. 1944.

S3. SASTRI, P. S. Religion of Rig Veda. 19 Ind. Phil. Congress, Lucknow, Dec. 1944.

[Summary] (1) Universe is the best place for man to live ; beautiful opportunities and environment to thrive ; it is symmetrical and harmonious and presupposes a conscious artist. (2) Man is symbol of heroism and valour. (3) Attitude to Reality gave rise to many divergent views. (4) Free Man's Worship of Beauty, throughout in RV

S4. VEDANTIN. The early Vedic Religion. *JTSML* I (3).

..... origin and early developments of Vedic religion—based on Vedic and other Sk. lit.

114. INDIVIDUAL VEDIC GODS : PRINCIPAL.

S1. GODAGE, Charles. The Place of Indra in Early Buddhism. *Ceylon Univ. Rev.* III (1), April 1945.

..... traces the historical evolution of the mythological concept of Sakka as found in early Buddhism from that of Indra of RV (1) The IE character of Indra is established. (2) Sakka identified with Indra. (3) The fact that Sakka was only an epithet of Indra seems to have been forgotten, thus making Sakka the important god and reducing Inda (from Indra) to a mere epithet of Sakka Buddhist conception

of Sakka is a hist. growth out of the Vedic epithet Sakra, which is characteristically used for Indra from RV times and becomes a common designation for him in AV. (4) Epithets of the Buddhist god, namely, *maghavā*, *purindada*, *sakka*, *vāsava*, *sahassakkha*, *sujaṃpati*, *inda* are the very epithets generally used in the case of Indra in RV. (5) There are several similarities bet. Buddhist Sakka and Vedic Indra : there are also a few differences. (6) Buddhist Sakka is a development of Indra with a pronounced emphasis on the moral side of his nature, which was found only in an incipient stage in RV The view of Prof. and Mrs. Rhys Davids that Sakka and Indra are quite different conceptions can be refuted Acc. to the author we can understand how "the savage infuriated Vṛtra-slayer of the Veda came to be the exponent of ethics of mildness and non-violence, and a master in the art of self-command" without ignoring the basic fact of the hist. identity of the two characters. It may be justifiable to think of Sakka as a reflection of the Magadha culture of 5th and 6th centuries B.C. symbolising the atmosphere around a great Magadha monarch who lived in a kingdom of wealth and luxury. It may be concluded that whatever is new in the conception of Sakka in early Buddhism as compared with his Vedic proto-type Indra could have easily sprung from the needs and conditions of the new culture which was the cradle of the new religion

S2. PAL, Dharendra Nath. *Śiva and Śakti*. Calcutta 1942. [two volumes].

S3. DUMÉZIL, Georges. *Mitra-Varuṇa. Essai sur deux représentations indo-européennes de la Souveraineté*. Bibliothèque de l'École des Hautes Etudes. Paris 1940.

.... Out of Mitra and Varuṇa, the author gets 'deux types de souverain' of which the one is good and the other the 'mauvais roi temporaire' Mitra = Numa ; Varuṇa = Romulus Rev. : H. J. POLEMAN, *JAOS* 63 (1).

S4. BANERJEE, Jitendra Nath. *The Avatāras of Viṣṇu and their Enumeration in some Early Indian Texts*. R. K. Mookerji Comm. Vol. (Part I), Allahabad 1945.

.... Ref. to the assumption of a particular form by Viṣṇu in battles (RV VII. 100.6) is taken by some scholars as the earliest one to incarnation no explicit mention herein of V.'s having incarnated himself in a particular form for some special purpose such explicit references to be found in SPB and TS, where Prajāpati is said to have assumed the forms of Matsya, Kūrma, Varāha

- S5. REES, Alwyn D. An Irish Vishnu. *Man* XLV (99), Sept.-Oct. 1945.

.... The contest bet. the Irish St. Moling and the Evil Spectre provides a significant parallel to the contest between Viṣṇu and Bali in Hindu mythology Boon of three steps is common ref. to ŚPB and RV VIII. 89

- S6. GADGIL, V. A. Yama and Yamī. *JBBRAS* 20, 1944.

[Paper read at AIOC, Benares 1944] Yama's identity with the *Karmasanicaya* of man suggested

115. VEDIC GODS : MINOR.

- S1/ WIJESEKARA, O. H. de A. Vedic Gandharva and Pali Gandhabba. *Ceylon Univ. Rev.* III (1), April 1945.

.... origin of mythological notion of Gandharva, as found several times in RV, goes back to Indo-Iranian period, if not to IE epoch Gandharva = Iranian *Gandarewa* Gandharva's connection with water is one of the earliest traits of his character surviving from a very remote antiquity In the plural, Gandharvas in RV appear in a diversity of functions complex nature of Gandharva-myth indicated no definite class of G. as such in RV KUHN : G. is a cloud-spirit. WALLIS : G. is the rising Sun. BERGAIGNE : G. is Soma. HOPKINS : G. is the genius of the moon. ROTH : G. is rainbow. MANNHARDT, E. H. MEYER, von SCHROEDER : G. is wind-spirit, developed out of the conception of the spirits of the dead. HILLEBRANDT : G. is 'giant'—name applied to different potencies. Only single aspect of the character of G. in RV emphasised in these theories Identity of G. with Greek *Kentauros* is more than probable : traditional derivation of G. from *gandha* first suggested in AV XII. 1.23 G. as guardian of celestial waters later Br. make G. wardens of Soma connection of G. with human embryo (AV VIII. 6.18-19) G. as *hiranyagarbha* in cosmogony vitalistic import of G. emphasised Up. show distinct traces of G.'s connection with waters and generation G.'s connexion with marriage is a secondary issue from the primitive solar implication of the G.-myth G.'s fondness for females : relation of G. and *manas*, mind or spirit (RV III. 38.6). G. and souls of the dead : assimilation of G. to Piśācas (AV IV. 37.8-10 ; XII. 1.50) : their association with 'spectres' (AV XI. 19.16). In Early Buddhism as recorded in Pali *Nikāyas* the above discussed mythological associations of the Vedic G. are preserved in a more developed form only the plural of the notion

occurs in Pali denoting as it does a stereotyped class of supernatural beings The Buddhist anchistological concept of Gandhabba may be related to any or all of the three trends of development of Vedic G., namely : (1) Its macrocosmic application in RV to refer to the primeval (X. 177.2), traceable to a prehistoric solar-aquatic myth. (2) Microcosmic correlate of sense which acquires a vitalistic import. (3) Eschatological implication of G. (as found in J. Up. Br.) related to the demonological application of term In Br.-Up. period, this leads to the sense of 'discarnate spirit', conceived as a unit of *viññāna* detached from the physical body and capable of ousting the consciousness of any human being and thus 'possessing' it The use of such mythological terms with 'mysterious' connotation as *yakkha*, *gandhabba*, *nāga* etc. to denote states of *viññāna* in Early Buddhism, parallel to similar application of Indra in Up. reveals a point of extraordinary interest to the student of the origin of religion—the *numinous* basis of Vedic religious tradition that constituted the background of even such a rationalised doctrine as that of Early Buddhism

S2. MISRA, Lal Vihari. Vedo me Gaṇeśaji (Hindi), *Sarasvatī*, Dec. 1945.

.... refers to *Gaṇeśa* by SAMPURNANANDA

S3. SARASVATĪ, Hariharananda. Greatness of Gaṇapati. *JISAO* VIII.

.... G.'s seemingly strange shape should not be considered the conception of a primitive mind it is the logical and rational visual representation of a metaphysical principle which cannot be dissociated from the Vedas

S4. KARMAKAR, A. P. Muruga or Kārttikeya : His proto-Indian Origin and Development. *J. Rama Varma R. I.* XII, Trichur, July 1945.

.... Acc. to HERAS, Mūrugaṇ or Velan, the proto-type of the historic Kārttikeya was one of the gods of the Divine Triad in Mohenjo-Daro period Acc. to the author of this paper the name Mūrugaṇ becomes evident from the expression *Mūradēvāḥ* (RV VII. 104-24 ; X. 87.2 ; 14) Mūradēva forms one of the deities of the Divine Triad In *T. Ār.*, Agni and Vāyu are described as the servants of Indra called by the name Subrahmanya Southerners were influenced by this wide-spread movement, and identifying their own deity Mūrugaṇ with Subrahmanya, regarded him as an equal of Indra and Varuṇa The Atharvaśīras

Up. refers to Skanda Word *Kumāra* in RV (V. 2) and SPB (VI. 1.3.7-8) does not signify later Kārttikeya

S5. ANAKCHANDRA. Aurora Borealis was known to the Ancients as a Manifestation of Nārāyaṇa. *NIA* VII (3-4), June-July 1944.

S6. KENY, L. B. The Origin of Nārāyaṇa. *ABORI* 23.

.... name of this supposed Aryan god is a combination of three distinct and pure Dravidian words : *nar*, *ay*, *an* *nar* is water ; *ay* means in Tamil 'to lie in a place' ; *an* is the male personal termination in Dravidian Nārāyaṇa = one lying in water acc. to author, N. should be identified with *An* of the Mohenjo-Daro Triad

S7. DUTT, K. GURU. Śakti in the Veda. *Trivenī* XIV.

.... The concept of the Great Mother, though absent in RV, is ever present as an underlying motif

S8. YAMUNACHARYA, M. The cult of Sun-Worship in India. * X AIOC, Tirupati 1940.

.... Vedic background for the cult Sun not merely a physical orb in heaven but a spiritual being—a deity radiating not only physical light but the light of knowledge

S9. APTE, V. M. An investigation into the nature of *Vena*, the Deity of the R̥gveda-Hymn X. 123. *BDCRI* VI (1-2), Dec. 1944.

..... *Vena* etymologically to be connected with *ven* (X. 64.2) Acc. to *Unādisūtra* (III. 6), the word is derived from the root *aj* (= to go) *ven* means (1) primarily 'to see, behold, view etc.' in a physical sense, and (2) secondarily 'to see, attend or perceive with the mind's eye, that is, to ponder over, to meditate' divergent views regarding the nature of *Vena* : Sāyaṇa, God of the middle region ; Mahīdhara, the moon ; WILSON, the Thunder-cloud ; ROTH, MEYER, OLDENBERG, Rainbow ; GRIFFITH, Sun as he rises in the mist and dew of the morning ; BERGAIGNE, Soma ; LUDWIG and HILLEBRANDT, Soma, moon Acc. to the author, the nature of *Vena* is identical with that of the Sun as a form of Agni, or, in other words, with that of the celestial form of Agni

116. VEDIC GODS IN GENERAL.

S1. SHAMASASTRI, R. Vedic Iconography. *JISOA* X.

.... Vedic *deva* does not signify an impersonal or personal God in the modern sense of the word. It means a shining

luminous star subject to birth and death—to appearance and disappearance

- S2. SHAMASASTRI, R. *Vedic Gods. B. C. Law Comm. Vol., Calcutta 1945.*

.... The Vedic gods are no other than seven planets, the 27 asterisms, Agastya or Canopus, and Sunasira, the Dog-star Serius, and a few other periodical stars. The Asuras are imaginary dark spirits of night Thus Agni = Mars ; Angirasa (also called Go) = Jupiter ; Dirgha-tamas = Mercury ; Bhrgu (or Kanyā) = Venus Venus, Jupiter, Mars, Mercury are also called Bandhu, Subandhu, Srutabandhu, Viprabandhu respectively Indra = Sun (fighting with Eclipse-demon); Indra = Savitr (revealing the world during clearance of eclipse); Moon in eclipse = Soma-juice under filter ; Mitra = Sun (arriving at the equinotical asterism); Old Father and Mother = Winter and Summer Solstices ; Seven sages are seven planets The Vedic poets, each one of them, is a representative of a particular planet speaking of his functions and merits Viśvāmitra = moon some seven planets are differently named according to change in their functions : eclipses, occultations of planets are the most important subject-matter of the Vedic hymns necessitating the performance of suitable sacrifice to appease the gods

117. LEGENDS AND MYTHS.

- S1. BROWN, Arthur C. L. *The Origin of the Grail Legend.* Harvard Univ. Press, 1943.

.... BROWN cites examples from Virgil and from the Veda
....

Rev. : Myles DILLON, *J Am Folklore* (April-June 1944).

- S2. CHAPLIN, Dorothea. The Emblem of the Boar. *M in I XXII.*

.... Brité (Britannia), otherwise Alba, personifies the white island of Britain where Viṣṇu manifested himself as a White Boar

- S3. FOWLER, Murray. The Role of *Surā* in the Myth of Namuci. *JAOS* 62, 1942.

.... attempts to determine the final significance of the myth of Namuci in Vedic religion by following it to its end the thesis here supported is that the legend is complete only when all discords in the story are resolved, and, in the ming-

ling of Surā with Soma, unity has once again been found either as creation myth or tragic spectacle, the story cannot end with the dismembering of Namuci (ref. to the treatment of the story by BLOOMFIELD in *JAOS* 15 and by COOMARASWAMY in *JAOS* 55) Namuci, Varuṇa, Vala, Śuṣṇa are names which all indicate a hindrance of some sort *śṛṣṭi* is just as truly 'release' as is *mokṣa* it is precisely in this sense that the story of Namuci is a parable of the universal struggle for 'release': on the one hand, of Eternal creation; on the other, of man's regeneration or redemption, his being made whole

S4. KALLA, Lachmi Dhar. The Myth of the Five Husbands of Draupadī. *Woolner Comm. Vol.*, Lahore 1940.

.... MBh. story of D. and her five husbands is but a new version of the Vedic myth of Uṣas having many suitors in the Sky Pāṇḍavas represent Indra, Vāyu, Yama and Aśvinau

S5. SASTRY, C. Virabhadra. Sarasvatiya Bhartṛtva Vicāra. *Kannada Sahitya Parisat Patrika* 27, Bangalore.

[In Kannada] No basis in Veda for assuming that Sarasvatī is the wife of Brahmā

119. RITUAL.

S1. BHANDARKAR, D. R. Can women perform Śrauta sacrifices of their own accord? *B. C. Law Vol.*, Calcutta 1945.

.... ref. to sacrifices by Nāganikā mentioned in Nānāghāṭa inscription Manu does not allow woman to sacrifice (II. 67; IV. 205; IX. 18) As against that may be pointed out the passage in Śābara Bhāṣya where a woman's claim to sacrifice is vindicated

S2. MAJUMDAR, N. R. Sacrificial altars: *Vedis* and Agnis. *JISOA VII-VIII*.

.... study of construction of *vedis* as described in Śulba sūtras with figures

S3. MITRA, J. C. The Shrāuta Dikṣa. *Pr. Bh.* 50, April 1945.

.... *Dikṣā* is a process for making one fit for the sacrifice, generally understood as a Soma-sacrifice, and the sacrificer is ushered into a fresh spiritual, or rather, godly existence attempt to describe how this new birth is effected through various processes subservient to the rite in point three

major accounts of *Dikṣā* are found—in TS (VI. 1 ff), Ait. Br. (II. 3), and ŚPB (III. 1.1)

S4. SASTRI, Dakshinaranjan. Altars, Diagrams etc. in the Ritual of Ancestor-Worship. *JISOA* VIII, Calcutta 1940.

[different forms of altars and the mode of building them].

120. VEDIC RELIGION IN RELATION TO OTHER RELIGIONS.

S1. CHATTERJI, S. K. Buddhist Survivals in Bengal. *B. C. Law Comm. Vol.*, Calcutta 1945.

.... the Dharma-cult in West Bengal is quite independent of Buddhism—even independent of any upper Indian Aryan association Sukumar SEN thinks that, very early, this cult of aboriginal origin (possibly Kol or Austric) received influences from Brahmanism, Vedic and Purāṇic story of Śunahśepa Ājigarti as narrated in Ait. Br. (which is found among the medieval myths of *Dharma* in its Brahmanised form) is probably in itself a myth of Austric origin which obtained a place in the Br. in pre-Buddhistic times We may note how a primitive Dravidian word (as in old Tamil *an-manti*) meaning 'the male monkey' was in all likelihood translated into the Indo-Aryan Vedic as *Vṛṣākapi* (meaning the same thing) and then Aryanised in Sk. as *Hanumanta* Śiva and Śambhu seem to echo certain Dravidian words (old Tamil *civan* (= 'red'; *cempu* = 'copper, red') Rudra may be an approximation to the Aryan God, Rudra (Roarer, Father of Maruts etc.) from an original translation of *Rudhra*, the name of a Dravidian divinity meaning 'red god' (cf. *nilalohita*, epithet of Rudra in *Śatarudriya*) The first amalgamation that took place of Vedic and non-Vedic (that is, non-Aryan) religions embraced the two pantheons and the two rituals the myths and legends of two religious worlds were combined from the middle of 1st mill. A.D., Brāhmaṇas had to make another big concession, by admitting Tantric rites and ideas

S2. COOMARASWAMY, Ananda K. Some Sources of Buddhist Iconography. *B. C. Law Comm. Vol.*, Calcutta 1945.

.... In Mahā Ummaga Jātaka, King Videha has four great Pandits who are his teachers of Dharma. He dreams a dream foretelling the birth of the Bodhisatta Mahosadha, who will be his fifth and greatest counsellor. The vision seen in the dream closely related to the description of Brahman as Burning Bush, Branstock or Tree of Life in Maitrī Up. VI. 30 and VII. 11. This again reflects RV IV. 6 and X. 45.7 The Bodhisatta's conflict with Māra (that is, Mṛtyu who is some-

times referred to by the Vedic name Namuci—is also described as *apada*, *ahi*) is a reflection of Indra's Vṛtra-slaying. In Vedic tradition, Dāsa is said to have used 'women as weapons' (RV V. 30.9; X. 27.10) Māra's headless troops too correspond with *viśikha*, *vigrīva* sorcerers (AV IV. 18.4) also compare RV VII. 104.7

S3. POUR-E DAWOOD. Zarathushtrian Studies : Ameshaspan-das. *Iran League Quarterly* XII.

S4. ROY, Phani Bhushan. Brahmanism and Jainism. B. C. *Law Comm. Vol. (I)*, Calcutta 1945.

.... Brahmanism is *apauruṣeya* religion; Jainism and Buddhism are *pauruṣeya* Acc. to the author, J. should be termed Vedic religion (religion of Truth) as revealed to the consciousness of Mahāvira, the Jina

XV. PHILOSOPHY

121. INDIAN PHILOSOPHY IN GENERAL.

S1. CHATTERJI, Manoj Kumar. Aldous Huxley and Indian Thought. *Ved. Kes.*, Aug. 1945.

.... Huxley dedicates his remarkable literary talents to the interpretation of the Perennial Philosophy of India certain doctrines of H. are reminiscent of the Up.

S2. COOMARASWAMY, A. K. *Hinduism and Buddhism*. Philosophical Library, New York 1943.

S3. GLASENAPP, Helmuth von. *Entwicklungsstufen des indischen Denkens. Untersuchungen über die Philosophie der Brahmanen und Buddhisten*. Schriften der Königl. Gelehrten Gesell. 15/16, Niemeyer, Halle 1940.

[Stages of development of Indian Thought : Investigations in the Philosophy of the Brāhmaṇas and the Buddhists] best sketch of the main features of Indian philosophy The author emphasises the failure of Indian thinkers, down to quite late times, to make any, or adequate, distinction between "substance" and "quality" any noun meant, or indeed even "was" to them a physically existent thing This attitude is firmly rooted in Vedic thought and can be traced in each of the best-known classical systems all classical Indian philosophies are not "systems" of thought, but methods or ways of salvation

Rev. : F. EDGERTON, *JAOS* 61.

- S4. MEES, G. H. *The Psychology of Anima and Animus and Conceptions of Eastern Schools.* IX AIOC, Trivandrum 1940.

.... anima, female soul in man, and animus, male soul in woman conceptions not unknown to Eastern thought provide key to Tantric philosophy and practice

- S5. PRASAD, J. *The Past, Present and Future of Indian Philosophy.* 19 Ind. Phil. Congress, Lucknow, Dec. 1944.

[Presidential address : Indian Philosophy Section] (1) Methods and Principles of interpretation of original texts. (2) Suitable form of exposition required. (3) Need of fresh and vigorous Development of Indian Thought

- S6. RAO, P. Nagaraja. *The Schools of Vedānta.* Bh. Vid. Bhavana, Bombay 1944.

.... concluding chapter deals with Up, Gītā and Brahma-sūtra

- S7. SCHERMANN, Lucian. *Indische Weisheit.* JAOS 63(4), 1943.

[Randbemerkungen zu *Hinduism and Buddhism* by A. K. COOMARASWAMY, 1943].

- S8. SIRCAR, M. N. *Spirituality in the Vedānta and the Tantras.* Pr. Bh. (Golden Jubilee Number), 1945.

- S9. VENKATARAO, M. A. *Studies in Philosophy.* Maharaja's College, Bangalore 1942.

.... fresh and liberating meaning found in Up. and other Vedānta texts

Rev. : ANON., QJMS 33.

122. VEDIC AND UPANIṢADIC PHILOSOPHY : GENERAL STUDY.

- S1. FALK, Maryla. *Kośas, Kāyas and Skandhas.* X AIOC, Tirupati 1940.

.... anti- or un-Brahmanical origin of Buddhist doctrines is specially founded on references to the Skandha-theory : But the author shows that Skandha-doctrine was evolved, by stages and proceedings parallel to those which marked the development of an Up. theory occupying a similarly dominant position from an initial datum common to both, and traceable as far back as the RV. It is not extraneous or fundamentally opposed to that main line of ancient Indian psycho-cosmological speculation the genesis of the Buddhist

doctrine of the Skandhas was analogous to that of the Up.
doctrine of the Kośas

123. BRAHMAN : ĀTMAN.

S1. CHATTERJEE, Satish Chandra. The Hindu Conception of Self. *Pr. Bh.* (Golden Jubilee No.), 1945.

.... Individual Self, *jīvātmā*, distinguished from Supreme Self, *paramātmā* The empirical characters of the Self may be considered under three chief heads : bodily or physical ; mental or psychical ; moral or ethical (1) Physical : Self born in this world has a threefold body, three different bodies : *sthūla* (gross), *sūkṣma* (subtle), *kāraṇa* (causal) *sthūla* constituted of five elements for *jāgradavasthā* : it is *bhogāyatana* : sometimes called *annamaya kośa* *Sūkṣma* or *lingaśarīra* is a combination of 17 elements, that is, *manas*, *buddhi*, 10 *indriyāṇi*, 5 *Prāṇāḥ* *prāṇamaya*, *manomaya*, *viññānamaya* sheaths ; basis of *svapna* *kāraṇa* is the original ground out of which the gross and subtle bodies arise : it is the substratum of *suṣupti* : it is *ānandamaya kośa* (2) Psychical characters are of three kinds : cognitive, affective and conative : four states of consciousness of the Self—*jāgrat* (when it is called *viśva*), *svapna* (*taijasa*), *suṣupti* (*prājña*) and *turiya* (3) Moral qualities of the Self are effects of its own *karma* : three types of activities natural to individual—*kāyika*, *vācika*, *mānasika*—these produce *punya* or *pāpa* Individual Self in its real nature is a conscious and eternal reality—unchanging and has no movement in it

S2. DIVANJI, P. C. Brahma-Ākāśa Equation. *PO X* (1-2). Jan.-Apr. 1945.

.... earliest text indicating this is RV I. 164.39 Acc. to the author T. Up. III. 1-6, which refers to this equation is much earlier than the RV passage the idea is amplified further in other Up. texts Br. Sūtra I. 1.22 mentions the view of Bādarāyaṇa setting forth the equation

S3. HIRIYANNA, M. Definition of Brahman. *JGJRI* II (4). Aug. 1945.

124. OTHER METAPHYSICAL PROBLEMS.

S1. DESHPANDE, D. Y. Māyāvāda. *J Bom U* XIV (2). Sept. 1945.

.... māyāvāda utterly fails to accomplish the task which it starts to accomplish, namely, the accounting for the appearance of the world

S2. MALKANI, G. R. A Justification of Māyāvāda. *Phil. Quart.*, Jan. 1943.

S3. RAGHAVACHAR, S. S. Yājñavalkya's Philosophy of Love. *Half-Yearly J. Mysore Univ.* II.

.... Love implied in the dialogue bet. Yājñavalkya and Maitreyī is as broad as life itself. Its significant departments are disinterested love in human relationships and the love of aesthetic objects. The concept of absolute reality is so amplified in their discussion that Brahman is argued to be the objective and cosmic basis of the possibility of the satisfaction of absolute love

S4. SEN, Indra. Is Māyāvāda defensible? *Phil. Quart.* XX (1), April 1944.

.... it is defensible in relation to the 'particular' spiritual realisation that it involves māyāvāda, as a view of Life and Existence is very inadequate

125. COSMOLOGY.

S1. BROWN, W. Norman. The Creation-Myth of the Rig Veda. *JAOS* 62, 1942.

.... in the beginnings there were the waters restrained within a shell, which was personified as Vṛtra; there existed force for expansion, which was personified as god Varuṇa. Power of contraction or conservatism, Vṛtra, was greater than that of liberation and growth Besides the withheld waters there was a Fashioner God, Tvaṣṭā, who had created Dyāvāprthivī to be his house. Of these two was born Indra, who drank Soma, that made him expand and be strong. He forced apart Dyaus and Prthivī filling the space bet. them and being the informing power of the atmosphere. He split the covering within which lay the waters, so that they came forth. They were impregnated and gave birth to the Sun and themselves flowed into the atmospheric ocean By this great deed Indra separated the *Sat* from the *Asat*. This was creation. Varuṇa now took over to organise everything and prescribe the laws by which it should operate. Finally to support the gods, man was created One flaw was that evil was not extinguished, though Vṛtra and other Dasyus were killed by Indra. There remained the Rakṣasas, who lurk in that fell place below the earth by day, but at night emerge to ensnare man. Vedic man uses countless charms to protect himself. He beseeches Varuṇa. Ultimately Good was triumphant, but not unrivalled. That was an incentive for man to serve god

S2. KARMANANDA, Sri. Jagat-racanā. *Anekānta* VII, Feb.-Mar. 1945.

[Hindi] The Vedic view to be seen in RV I 164.2 ; 4 ; 11 ; 185.1 ; AV XII. 1.61 etc.

126. PSYCHOLOGY AND EPISTEMOLOGY.

S1. RAO, T. Bhujanga. Dreamless Sleep (*Suṣupti*) in Vedānta. *Ved. Kes.* 32, Sept. 1945.

.... (1) The cause of sleep is need for rest on the part of the Jīva (CU VI. 8.2). (2) General quiescence of the subtle and gross bodies, the *prāṇas* alone acting, is the ordinary feature of deep sleep (*Māṇḍūkya* 5). (3) Upādhi of the causal body or *ānandamaya kośa* during *Suṣupti* (TU). (4) Absence of evil (CU VIII. 6.3). (5) Negative Bliss (*Māṇḍūkya* 5). (6) Positive Bliss also (TU—5th anuvāka of *Ānandavalli*). (7) Ascent of the Jīva to the level of *Īśvara* (CU VI. 8.2). (8) Jīva abides in his true home (*Māṇḍūkya* 6 ; CU VI 8.1). (9) Contact or Union with *Īśvara* is temporary and generally unconscious (CU VI. 9.1). (10) There may however be conscious unity in the case of advanced souls, as during *samādhi* (CU VIII. 3.3). (11) If the Supreme Self be meditated upon as seated in the heart, then during *Suṣupti* there would be a figurative journey of the soul to the heart (CU VIII. 6.1-3 ; BAU II. 1.19)

S2. SAKSENA, S. K. *Nature of Consciousness in Indian Philosophy*. Nand Kishore and Bros., Benares 1944.

[Ch. 2 : The Vedic and the Up. Speculations].

Rev. : P. S. NAIDU, *Pr. Bh.* (June 1945) ; G. R. MALKANI, *A. P.* (July 1945).

S3. SARMA, R. Naga Raja. Psychology of Dreams : The Hindu View. *AP* XI.

.... Up. teaching regarding dreams compared with modern views

128. ESCHATOLOGY.

S1. MAJUMDAR, Sridhar. The Way to Overcome the Mystery of Death. *KKT* XI, Aug.-Sept. 1945.

S2. NARAHARI, H. G. The Nirukta and the Theory of Transmigration. *IHQ* XXI (2), June 1945.

.... two recensions of the *locus classicus* of the doctrine of transmigration : BAU VI. 2.9 ff. is earlier than and might

have been the source of the more elaborate CU V. 4 ff. two distinct parts—in (1) which speaks of *pañcāgni*, the burning of the body is compared to the offering of a sacrifice in (2) people are classified into three divisions: (1) Knowers of *pañcāgni* and meditators on *satya*. (2) Performers of *Yajña*, *dāna*, *tapas*. (4) Not belonging to any of these two classes. People of the first class live for ever in Brahmaloka. Those of the second have no permanent destiny. Comparable with the above-mentioned passages is Nirukta : Pariśiṣṭa II. It is an attempt at an adaptation of the BAU text

S3. ZACHARIAS, Th. Indian Eschatologies. IX AIOC, Trivandrum 1937.

.... short review : Vedic eschatology (2000—1200 B.C.); Brāhmanic (1300—1200 B.C.); Upaniṣadic (1200—700 B.C.); Jaina (520 B.C.); Buddhist (500 B.C.)

130. MISCELLANEOUS PHILOSOPHICAL TOPICS.

S1. MAHADEVAN, T. M. P. Soul : One or Many? 19 Ind. Phil. Congress, Lucknow, Dec. 1944.

S2. MUKHOPADHYAYA, Sujitkumar. Maitrī-Sādhana or the Path of Universal Love. *Viśva Bhārati Quart.* V (3).

[study of well-known hymn re. Maitrī in RV] translated into English from original Bengali by Gurdial MULLICK
....

S3. PANDEY, K. C. Soul : One or Many? 19 Ind. Phil. Congress, Lucknow, Dec. 1944.

S4. RAO, P. Nagaraja. In Defence of Individuality. *D. R. Bhandarkar Comm. Vol.*, Calcutta 1940.

S5. SENGUPTA, N. N. Social Implications of Idealism and of Dialectical Materialism. *CR*, Jan. 1945.

S6. SINGH, Jaideva. The Concept of *Duḥkha* in Indian Philosophy. *JGJRI* II (4), Aug. 1945.

XVI. STUDY OF VEDIC CONCEPTIONS.

131. VEDIC CONCEPTIONS : PHILOSOPHY, RITUAL, CULT, ART ETC.

S1. COOMARASWAMY, A. K. On Translation : *Māyā*, *Deva*, *Tapas*. *Isis* No. 55, XIX (1), 1933.

- S2. COOMARASWAMY, A. K. Sarpabandha. *JAOS* 62(4), 1942.
 [apropos M. B. EMENEAU, *JAOS* 62, 206] The word is rare, the idea a very old one underlies RV VI. 75.14 where the archer's arm-guard is called *hastaghna* evidently a kenning for the snake that bites the hand that feeds or seizes it In TS II. 4.1.6 ; V. 4.5.4, Vṛtra ties up (*asināt*) Indra in 16 coils, Agni frees him from 'that evil' by burning away the coils
- S3. COOMARASWAMY, A. K. On Being in One's Right Mind. *Rev. of Rel.* VII, 1942.
- S4. COOMARASWAMY, A. K. *Samvega*, Aesthetic Shock. *HJAS* VII, 1943.
- S5. COOMARASWAMY, A. K. Imitation, Expression and Participation. *Journal of Aesthetics and Art Criticism*, New York.
 Ref. to RV I. 164.21 Creatures, while they are alive, 'participate' in immortality
- S6. COOMARASWAMY, A. K. Recollection, Indian and Platonic. *JAOS* 64, Supplement 3, 1944.
- S7. COOMARASWAMY, A. K. On the One and Only Transmigrant. *JAOS* 64, Supplement 3, 1944.
- S8. COOMARASWAMY, A. K. Headless Magicians : And an Act of Truth. *JAOS* 64 (4), 1944.
 [Ref. 'The Act of Truth (*saccakiriā*): A Hindu Spell' and its employment as a psychic motif in Hindu Fiction'. *JRAS* 1917] AV IV. 18.1—hitherto unrecognised case of 'Act of Truth' *śrat + dhā* = *satyam + kṛ* RV VIII 75.2 discusses significance of 'headless' Gandharvas

XVII. SOCIOLOGICAL STUDY

132. ANTHROPOLOGY AND ETHNOLOGY.

- S1. CHILDE, V. Gordon. Directional Changes in Funerary Practices during 50,000 Years. *Man*, Jan.-Feb. 1945.
- S2. COOMARASWAMY, A. K. Primitive Mentality. *QJMS* XXXI.

.... investigations into distinctive characteristics of folklore
 whole body of motifs represents a consistent tissue of

interrelated intellectual doctrine belonging to a primordial wisdom rather than to a primitive science it would be almost impossible to conceive for this wisdom a popular, or even in any ordinary sense of that word a human origin

S3. DATTA, B. N. The Ethnology of Central Asia. *M in I* XXII.

S4. IYER, L. A. Krishna. The Racial History of the Dravidians of Kerala. *NR*, Nov. 1945.

.... Brahui gives evidence pointing to speakers of Dravidian languages as ancient inhabitants of Mohenjo-Daro and perhaps the importers of culture to India I. V. Civil. was associated with speakers of Dravidian languages of Mediterranean race with an Armenoid admixture and a developed culture of the Mediterraneans may best be described as Pre-Vedic Hinduism While the Aryan contact with Pre-Dravidians of the hills was meagre, the Aryan influence on the Pre-Dravidians who had settled in the plains and who had become dravidianised was stronger Dravidians were a highly practical race activities in agriculture, commerce, war, and politics no theoretic doubt and speculation their greatest achievement was in the art of navigation they put mother-goddess in the forefront of their religious systems

S5. KRISHNA, M. H. Races of India. *Half-Yearly J. of Mysore Univ.* II.

.... Races divided into two categories—major and minor
.... Indo-Europic, Proto-Australic, Myric, Mongolic are the main types

133. GENERAL SOCIOLOGICAL STUDIES.

S1. SARKAR, B. K. *The Sociology of Races, Culture and Human Progress*. Chuckerverty, Chatterjee and Co., Calcutta 1939.

.... religious, artistic, political, and scientific developments in India and in the West run on exactly parallel course
Rev. : I. KARVE, *OLD* III.

S2. SIRCAR, D. C. The Āndhras and their Position in Brahmanical Society. *IHQ* XVI, 1940.

.... they were mostly Buddhists in early times

S3. TARAPOREWALA, I. J. S. Xvaetvadasa in Avesta. *ABORI* 23.

.... this word in Avesta does not refer to 'next to kin' marriage; its real meaning is 'holding to self-reliance'

134. CASTE.

S1. CHATTOPADHYAYA, B. K. Hinduism and Caste-System. *KKT IX* (5), May 1945.

S2. DATTA, B. N. Racial Elements in Caste. *Hindustan Review*, May-June 1942.

..... Indian caste-system based on several economic groupings RISLEY'S view that 'the higher the nasal index, the lower is the social status of caste' is not tenable

S3. DATTA, B. N. *Studies in Indian Social Polity*. 1944.

..... mainly dealing with the vexed problem of caste-system in ancient and modern India position of Śūdras is fully discussed

S4. KOSAMBI, D. D. Caste and Class in India. *Science and Society VIII* (3), New York.

S5. LAW, B. C. Indological Studies. *IC XII* (1), July-Sept. 1945.

..... refers to several topics caste : in RV, the line of demarcation bet. castes was yet vague and society was roughly divided into (1) holy power (*brahma*), (2) kingly power (*kṣatra*), (3) the commonalty (*viś*) traces the development of caste through different periods, Vedic, Buddhist etc.

S6. SEN Kshitimohan. On the Origin of Caste in India. *Viśva Bhāratī Quart.* V (3).

..... theory of origin of caste-system as delineated in *puruṣa-sūkta* not accepted as final even in earlier days it was only gradually that the institutions of caste came to be a rigid system in our society inter-caste marriages and inter-dining must have been a frequent phenomenon in the earliest times exclusiveness was of later evolution

135. POLITY.

S1. GHOSHAL, U. N. *A History of Hindu Public Life*. Calcutta 1945.

[Part I] chapters on State in RV ; in AV ; in YV, Br. and older Up. Vedic lit. shows transition from tribal to territorial state territorial states began to make war and peace among themselves and even establish more or less last-

ing hegemonies over neighbours monarchy was standard form of government and though election was known in some places and for some time, and the state was held in commission by the entire royal family elsewhere, still hereditary monarchy and primogeniture came to be recognised soon as the norm An Ait. Br. passage adumbrates different types of monarchical constitutions in the central zone of Vedic culture and the surrounding tracts—but it is not easy to find parallels and elucidations in other texts Monarch enjoyed great dignity and authority and did not claim divine descent he did not own the land in the State combined executive, judicial and military functions had no legislative power monarchy was a trust The author discusses relation bet. *brahma* and *kṣatra* Beginnings of financial, judicial and military administration found in RV but no details regarding officers Society was organised on the basis of *varṇas* with unequal rights and privileges the real significance of Vedic polity lies in its marking the formative stage in the development of Hindu political institutions Brāhmaṇas, nobles, officials and people were centres of political power, which is incapable of precise definition

Rev. : P. C. BAGCHI, *IHQ* XXI (1); K. A. Nilkanta SASTRI, *IC* XII (1).

S2. GHOSHAL, U. N. The Constitutional Significance of Samgha-Gaṇa in the Post-Vedic Period. *IC* XII (2), Oct.-Dec. 1945.

.... In the times of Pāṇini, acc. to JAYASWAL, the political Gaṇa signified the ruling assembly (loosely called 'parliament' and 'senate') in a republic, while the Samgha meant the republic itself Acc. to D. R. BHANDARKAR, Samgha is a generic term of unitary and federal obligations as well as town and provincial democracies R. C. MAJUMDAR repeatedly characterises Samgha-Gaṇas of the post-Vedic period as 'democratic forms of government' acc. to the author, Samgha-Gaṇa in the political sense signified aristocracy (or oligarchy) in which the supreme power was enjoyed by a Kṣatriya clan

S3. SINHA, H. N. An Examination of the Nature of Indo-Aryan and Indo-Islamic Polity. *IHQ* XVI.

.... study of Indo-Aryan polity in Vedic age and that of Indo-Islamic Empire Acc. to the author, there was an attempt in ancient and mediaeval India to 'dissociate state from religion' whenever that attempt was successful there were great political development and social progress in all its manifold aspects; whenever that attempt failed it spelt disaster and despotism for the country

136. ECONOMIC LIFE.

S1. AIYANGAR, K. V. Rangaswami. *Ancient Indian Economic Thought*. Hindu University, Benares.

137. LAW AND JUSTICE.

S1. DAS, Kapileshwar. *Labour Legislation in Ancient India*. MR LXVIII.

.... study of ancient Indian Scriptures on the lines of legislative sociology

S2. DIVATIA, H. V. *Hindu Law : Ancient and Modern*. Bh. Vid. I.

.... deals with the evolution of Hindu law, particularly the major changes which have taken place in it from time to time

S3. DUTT, N. K. Some unorthodox marriages in the family of Yadu. *IHQ* XXI (2), June 1945.

.... the real reason for this state of anomaly is not the advent of Kali, but that Brāhmaṇa legislators framed laws not always in accordance with actual practices in society but with a view to setting up certain ideals of conduct also Dharmaśāstra is the mixture of customary laws and moral maxims

S4. STERNBACH, Ludwik. Legal Protection of Plants in Ancient India. *ABORI* XXV (4), Oct. 1944.

.... statements in Dharmaśāstra lit. show that the ancient Indians believed that plants enjoyed life and felt pain that trees occupied a high place in the estimation of the people is known from rules enjoining the worship and preservation of plant-life

138. EDUCATION.

S1. ALTEKAR, A. S. The Influence of Caste-System on Education in Ancient India. *Hindustan Review*, May-June 1942.

.... caste-system made education rigid only to a limited degree, and that too in later times

S2. ALTEKAR, A. S. Education in Ancient India : Historic Survey of its Achievements in different Ages. *B. C. Law Comm. Vol.*, Calcutta 1945.

.... I. Vedic Period : up to 1000 B.C.—Education of children was regarded as a sacred duty no distinction made bet-

ween boys and girls literary course was predominantly religious people had an open, free, enquiring mind not much difference in the educational level of the different classes of Aryan community II. The Up-Sūtra Period (1000 B.C. to 200 B.C.)—most creative period of Hindu culture marked by remarkable development of arts and sciences Upanayana ritual made obligatory for the whole Aryan community this gave great impetus to the spread of literary and higher education institution of regular teachers became necessary

S3. MENON, T. K. Krishna. Education in Ancient India. K. V. Rangaswami Aiyangar Comm. Vol., Madras 1940.

.... methods of education in ancient India

S4. MOOKERJI, Radha Kumud. Glimpses of Education in Ancient India. ABORI 25, Dec. 1944.

.... Teachers' Home as School : Pariṣad etc. : subjects taught

S5. RAM, Jaiwant. The Vedantic Conception of Education. Pr. Bh. 50, Oct. 1945.

.... Education is awakening from forgetfulness (CU)—from ignorance ... necessity of ardent interest on the part of student employment of Heuristic method, Socratic method, Project method—all to be found in Up. Four stages of *śravaṇa*, *manana*, *nididhyāsa*, and *sākṣātkāra* form one of the greatest discoveries of Hindus in the field of education analogous gradation recently suggested by FLETCHER—(1) stage of preparation—study, absorption, investigation. (2) Stage of incubation and assimilation. (3) Stage of illumination—of insight or creation

139. POSITION OF WOMAN.

S1. CHAUDHARI, Roma. Hindu Marriage Reforms. MR, Aug. 1945.

.... The new Hindu Law Draft Code visualises reforms in three directions—monogamy, divorce, and inter-caste and *sagotra* marriage. These three are not against the spirit of Veda Monogamy was never enforced by law even during Vedic times (RV X. 145.159 ; VIII. 19.36) ; but it was clearly the Vedic ideal this is supported by the fact that in Vedic rituals the first wife alone participated with her husband, in the rites undertaken for supreme bliss ; other wives allowed to participate in rites for earthly bliss further Vedic marriages

were mostly of the *gāndharva* type—which fact also is an evidence in favour of monogamy Veda is silent about divorce inter-caste marriages appear to have been in vogue in Vedic times

S2. MEYER, J. J. *Sexual Life in Ancient India*. Broadway Oriental Library, London 1930.

[English translation of German original] two Volumes : mainly based on epic material : also several references to Vedic texts : deals with position of woman in all aspects of life : copious references to original Sanskrit texts and research treatises

S3. ROW, Ksamabai. *The Cultural and Social Status of Indian Women in Vedic and Mediaeval Times*. AP XVI (5), May 1945.

.... during the Vedic period, the Aryan woman enjoyed a life of greatest liberty—liberty of thought and of action

S4. SASTRI, Sakuntala Rao. *Position of Women in the R̥gveda* (1). IC XI (4), Apr.-June 1945.

.... womanhood depicted in RV different from that in later lit. existence of festivals like *samana*, where men and women joined ; the free life of a maiden ; the pursuit of Sūrya after Uṣas ; custom of dedicating women to the service of gods known ; winning of a maiden by feats of chivalry ; burial of the dead have something in common with the other branches of IE group

S5. SRIVASTAVA. *Woman in R̥gveda*. MR LXXI.

S6. STERNBACH, Ludwik. *The Āsura-Vivāha and the Ārṣa-Vivāha*. VI Indl. Hist. Congress, Aligarh 1943.

.... Smṛtis consider Āsura-vivāha unlawful but allowed form of marriage, and Ārṣa-Vivāha as lawful and orthodox form

S7. THOMAS, P. *Women and Marriage in India*. Allen and Unwin, London 1939.

.... study based on ancient Indian classics and on modern social life reviews all forms of marriage from pre-Vedic times to present day woman had considerable independence in early times

Rev. : E. COELHO, NR XII ; M. N. SRINIVAS, AP XI.

140. SĀMSKĀRA, GOTRA, ĀŚRAMA, ETC.

S1. PANDEY, R. B. *The Educational Samskāras of the Hindus*. JBHU V, 1940.

S2. PANDEY, R. B. *The Samāvartana or Snāna (The End of Studentship)*. K. V. Rangaswami Aiyangar Comm. Vol., Madras 1940.

S3. PANDEY, R. B. Symbolism of Hindu Nuptials. *IC XI* (3), Jan.-Mar. 1945.

.... the biological significance, the critical nature, the physical and mental union of the couple, moderation, social transition and sacrifice—these are the main features of Hindu nuptials they are symbolically suggested

XVIII. ARTS AND SCIENCES

142. FINE ARTS AND WRITING.

S1. ACHARYA, P. K. *The Five Indian Orders of Pillars and their Component Parts*. R. K. Mookerji Comm. Vol. (Part I), Allahabad 1945.

.... *skambha* in AV (X. 7.8), its meaning : Regulator of the whole structure

S2. MOTICHANDRA. *Cosmetic and Coiffure in Ancient India*. *JISOA VIII*.

.... types of baths, cosmetics and costumes, from Indus Valley Civilisation downwards with illustrations

143. ASTRONOMY.

S1. KULKARNI, B. R. *The Lagna System of Vedāṅga Jyotiṣa*. Rajwade Samshodhan Mandir, Dhulia 1945.

Rev. : S. S. *QJMS* 35 ; S. K. Y., *Federated India* 19 ; ANON., *JUPHS* 17(2).

S2. PONDE, Shil. *Hindu Astronomy (Jyotiṣaśāstra)*. Larwood Publishers, New York 1939.

.... records exist in India which point to a highly developed knowledge of the science as far back as 4500 B.C.

144. MATHEMATICS.

S1. SASTRI, M. B. Sankarnarayan. *Mathematics and Astronomy*. *JTSML I* (2).

.... mathematics and astronomy were studied very early in India

145. NATURAL SCIENCES.

- S1. MAJUMDAR, Girija Prasanna. Vedic Plants. *B. C. Law Comm. Vol.*, Calcutta 1945.

.... identification and classification of 163 plants occurring in Vedic lit. as enumerated in the *Vedic Index* classified in 46 categories

XIX. HISTORY

146. INDO-GERMANS.

- S1. FALK, Maryla. Early Indo-Slav Connections. VI Ind. Hist. Congress, Aligarh 1943.

.... the common development of the Aryan and Slav languages in the complex aspects of the noun and verb systems that are not shared to any comparable extent by other IE languages shows that the detachment of Aryan tribes took place only by degrees, as successive waves started on the eastward migration, and that their final severance from the Slav neighbours was far later than most other processes of disruption within the IE family first historic mention of the Slavs puts them in a connexion with the Scythians towards the end of 6th century B.C.

- S2. MANN, Stuart E. The Cradle of the "Indo-European Speakers". *Man*, Jan.-Feb. 1945.

[Ref. H. PEAKE's paper in *Man*, 1944, 54] PEAKE puts the cradle of the IE speech in South Russia and Turkestan. This is impossible for the brief reason that the flora and fauna of IE speech are definitely non-Steppe in character (*Man*, 1943, 64) the linguistic evidence speaks strongly for the Baltic Plain, especially the Pripet region the recent excavations at Gnezdovia in white Russia may throw up some valuable IE evidence As to the alleged separation of "IE-Speakers" into *centum* and *satem* groups, this is quite invalid

- S3. PEAKE, Harold J. E. The Origin of Indo-European Speakers. *Man* XLV, May-June 1945.

[Ref. *Man*, 1945, 16] MANN argues that the cradle of the IE-speakers was in the Baltic Plain, because those languages have common names for the forest trees of this area As a matter of fact only two names occur in the Asiatic members of the IE family—the birch in Sanskrit and the

willow in Persic. This fact was noted more than half a century ago by O. SCHRADER (*The Prehistoric Antiquities of the Aryan People*). SCHRADER concluded that the 'Aryan cradle' was in the Steppes near the Volga Since birch and willow do not grow on the Steppes, some explanation is needed to account for their names existing among a people dwelling there The author's thesis is as follows: undivided Aryans herded bands of cattle on the Steppes between the Dnieper and the Hindu Kush. In winter when the snow covered the open grassland, it is most likely that they drove their cattle northwards to the park-lands, that their cows might calve in the shelter of trees. They may also have spread northwards beyond the Sea of Aral into the Obi basin. In these areas they might have come across the birch and the willow

147. NEIGHBOURS OF INDIA.

S1. SPEISER, E. A. *Some Sources of Intellectual and Social Progress in the Ancient Near East*. Am. Council of Learned Societies, Menasha, Wisconsin, 1942.

[From: *Studies in the History of Culture. The Disciplines of the Humanities*].

148. INDO-ARYANS.

S1. DIKSHITAR, V. R. Ramchandra.. *Aryanisation of East India (Assam)*. *IHQ* XXI (1), Mar. 1945.

.... old Kāmarūpa remained un-Aryan for a long time Vedic people regarded East India as country of Mlecchas In RV vague evidence of a movement of Vedic people in Eastern direction is found In ŚPB I. 4.1.10 legend of Mādhava, King of Videgha, gives further evidence of this

149. INDIAN HISTORY IN GENERAL.

S1. BAGCHI, P. C. *Role of Central Asian Nomads in the History of India*. VI Ind. Hist. Congress, Aligarh 1943.

[Presidential address: Ancient Indian History up to 711 A.D.]
 As early as later Vedic period, Indian writers show acquaintance with people beyond Northern and North-Western frontiers AV (V, 22.5-9): fever, *takman*, is wished away not only to the country of Gāndhāra, but also farther beyond to that of the Bāhlikas ŚPB I. 7.3-5 refers to these peoples Ait. Br. VIII. 14.23 speaks of Uttarakurus and Ut-taramadras Yāska, in Nirukta II. 2 speaks of Kāmbojas, probably for the first time The migration of Central

Asian nomads to India is an essential corollary to the Indo-Iranian conquest, which brought the Vedic civilisation to this country

S2. CHAUDHARI, Nanimadhab. Foreign and Outlying Tribes in Epic India. *CR* 97(2), Nov. 1945.

S3. DIVANJI, P. C. Ancient Indian History and Research Work. *NIA* III.

S4. GORDON, D. H. The Problem of the Hiatus in Indian Archaeology. *Man* XLV, 76, July-Aug. 1945.

[Ref. PEAKE's article in *Man*, 1944, 27] According to PEAKE (1) A Vedic burial mound should normally be four-cornered. (2) Its dimensions are quite small. This is supported by G. E. L. CARTER in his paper on 'Pebbled Mounds' (Jubilee Vol. of the Anthropological Society of Bombay, 1937) GORDON's criticism of it

S5. RAYA, Panchanana. *A Historical Review of Hindu India* (300 B.C. to 1200 A.D.). I. M. H. Press, Delhi 1939.

.... Indus Valley Civilisation of Vedic Brahmins spread from Kabul along the valleys of the five rivers of the Punjab to the valleys of Sarasvati

S6. SATHIANATHAIAH, R. *A College Text-Book of Indian History*. Madras 1940.

[Vol. I : India down to 1200 A.D.].

150. INDIAN CIVILISATION IN GENERAL.

S1. ABHEDĀNANDA, Swami. *India and Her People*. Ramakrishna Vedanta Math, Calcutta 1945.

[6th Edition] A study in social, political, educational and religious conditions of India. (1) The prevailing philosophy of India. (2) The Religion of India to-day. (3) The social status of the Indian people. Their system of caste. (4) Political institutions of India. (5) Education in India. (6) Influence of India on Western civilisation and the influence of Western civilisation on India. (7) Woman's place in Hindu religion

S2. CHAKRAVARTI, S. N. The Origins of Civilization in Mesopotamia. *J Bom U* XI (1)

.... Indian and Babylonian civilisations had a common origin, namely, Dravidian since the Sumerians represent an

intrusive element in Mesopotamia, one is led to the conclusion that India is the cradle of their civilization

S3. CHAKRAVARTI, S. N. An Outline of the Stone-Age in India. *JASBL* X (1), 1944.

S4. CHATTERJI, S. K. The foundations of Civilisation in India. Mitra and Ghosh, Calcutta 1945.

[From : *The National Flag and Other Essays*] originally published in the *Journal of the Royal Batavian Society of Arts and Sciences*, Java 1928

S5. CHATTERJI, S. K. The Kols. Mitra and Ghosh, Calcutta 1945.

[From : *The National Flag and Other Essays*].

S6. CHATTERJI, S. K. India and Polynesia : Austric Bases of Indian Civilisation and Thought. *R. K. Mookerji Comm. Vol.* (Part I), Allahabad, 1945.

.... The sequence of racial and linguistic migrations to India is as follows : (1) Negroid people from Africa came through coasts of Arabia left little trace in India proper. (2) Proto-Australoids or Niśādas—from West of Palestine. (3) Austrics. (4) Civilised Mediterranean people fathers of Indus Valley Civilisation. (5) Together with the civilised Mediterraneans also came some of their neighbours from Anatolia in Asia Minor (4) and (5) spoke the same language, though they were racially different some kind of primitive Dravidian Dāsas and Dasyus are their two great tribes met the onslaught of Aryan invaders during the middle and second half of second mill. B.C. (6) Last came Aryans who spoke an IE tongue contribution of the Austrics on the material side can be appraised through linguistic palaeontology Doctrines of transmigration and *Karman* evolved on the basis of certain primitive beliefs among the Austrics of the human soul passing after death into animals and plants words like *rākā*, *kuhū*, *sinivālī*, *matṛkā* etc.

S7. CHATTERJI, S. K. Indianism or the Hindu Ideal and Humanity. *Fr. Bh.* (Golden Jubilee No.), 1945.

.... the main concepts : (1) Behind the physical universe, known through senses, there is an Ultimate Reality—it is *sat*, *cit*, *ānanda* : Man can realise this Reality through Knowledge. (2) To eliminate suffering and sorrow in human existence is the desire of man. (3) This universe including

man is linked up with Ultimate or Eternal Verity. 'God in the Universe' is the third concept. (4) The final or only aim of man's life is the realisation of this Universal Verity

....

- S8. DEOPUJARI, M. B. Dynamic Character of Hindu Civilisation. *MR* LXXI.

.... the burden of the teaching of all Indian seers is *carai-veti*

- S9. EDGERTON, Franklin. Dominant Ideas in the Formation of Indian Culture. *JAOS* 62 (3), 1942.

.... dominant ideas of classical Indian culture may be reasonably derived by natural internal development out of 'ideas' of the earlier Vedic culture influence on classical Hinduism of other cultures than the Vedic is possible it is however not necessary to assume it; it cannot certainly be proved, because we know practically nothing about any such culture in ancient India

- S10. GUPTA, Karunakana. The Nāgas and the Nāga Cult in Ancient Indian History. III Ind. Hist. Congress, Calcutta 1939.

- S11. GYANI, S. D. *Bhāratiya Samskr̥ti*. Bh. Vid. Bhavan, Bombay 1944.

[A work in Hindi on Indian Culture].

- S12. RADHAKRISHNAN, S. Indian Culture. *Ved. Kes.*, Nov. 1945.

.... recognition of the reality of something higher than body and mind (in art, morality, philosophy, religion) religion is essentially a life of the spirit religion may go beyond reason; but it never contradicts reason one great tradition of Indian culture is insistence on reason world is not dismissed as a complete unreality

- S13. RAY, H. C. A Note on the Dravidians. VI Ind. Hist. Congress, Aligarh 1943.

.... no means yet available of discovering the physical features of the speakers of Proto-Dravidian

- S14. RAZA, Hamid. *The Cultural Role of India*. Minerva, Lahore 1944.

- S15. SARUP, Lakshman. India's Contribution to World Civilisation. *Pr. Bh.* 49, Dec. 1944.

.... (1) India contributed four gods to Asia Minor before

1500 B.C.—Indra, Mitra, Varuṇa, Nāsatya (ref. Hugo WINKLER's discovery at Boghazköi)

S16. SASTRI, K. A. Nilkanta. East and West. *IR* XLIII.

[review-article on René GUENON's *East and West* : original French translated in English by William MASSEY, Luzac 1941] the thesis of the book is the superiority of culture rooted in tradition and intellectuality to one based on mere reason and science

S17. SASTRI, K. S. Ramaswami. The Blend of Culture in India : The Contribution of Old Iran. *AP* XI.

.... emphasises inter-relation bet. Aryan and Iranian cultures Indian culture of to-day is a blend of Hindu, Parsi, Muslim, and Christian technique

151. HISTORY OF LITERATURE.

S1. RAGHAVAN, V. The Sūta-Saṁhitā. *ABORI* 23.

.... it describes itself as a Vedic Saṁhitā based on Up. discountenances the authority of āgamas and tantras

152. VEDIC HISTORY.

S1. HERAS, H. The Kingdom of Magan. *B. C. Low Comm. Vol.*, Calcutta 1945.

.... mentioned in a number of Sumerian documents bet. 2630 B.C. and 2400 B.C. According to HERAS it might be a reference to Magadha. The earliest mention of Magadha is found in AV V. 22.14—it is there indicated that it was inhabited by people of low reputation. Later Vedic texts disclose a clear antipathy to the people of Magadha (Katyāyana ŚS XXII. 4.22 ; VIII. 6.22). The cause for this dislike may be that Magadha was not Aryanised. Kikaṭa is synonymous with Magadha ; in fact Kikaṭas were a tribe of non-Aryan people living in Magadha RV III. 53.14 Magadha therefore existed in RV period as a Kingdom ; it existed even long before. It must have existed (Magadha = Dravidian *Makadam* = powerful country) round the middle of 3rd mill. B.C. When Sumerian documents mentioned Magan, King of Magan was Mannu-dannu. Acc. to author, he may be identified with Pramaganda of Kikaṭas The names of other neighbouring kings mentioned in Sumerian documents can also be identified with Indian names All other indications—geographical etc.—support the author's view

153. VEDIC CIVILISATION.

S1. CHATTERJEE, B. K. Activism in Vedic India : *caraiveti*.
MR LXXI.

.... against the oft-repeated view that East is changeless, passive and merely contemplative, the author draws attention to Vedic activism as inculcated in Ait. Br.

154. VEDIC PEOPLES.

S1. CHATTERJEE, J. M. Reference to Parsis in the Rigveda.
Iran League Quarterly XV (2), Jan. 1945.

[Ref. to *Parsis of Ancient India* by S. K. HODIVALA : *Key to Interpretation of the Veda* by BHAGVAT and APTE] three passages from RV in support of the fact that there was intercourse bet. Hindus and Parsis M. P. KHAREGHAT denies that Parśu in RV I. 105.8 or VII. 83.1 refers to Persians; it means 'ribs': in VIII. 6.46, Parśu is a proper noun, but does not mean Persian The author of this paper tries to prove that Pṛthu and Parśu are proper names in spite of Sāyana's different interpretation. RV I. 105.8, 'the Parśus oppress me': Persian worshippers of Ahura were oppressors of Indra's worshippers Mādhyah in the same context refers to Medes Pāṇini (V. 3.117) supports this view about Parśu There is ref. to Zarathushtra in RV. V. 34.3 His date must be somewhere near 4000 B.C. Ugramanyu of AV is the Angra Manyu of Avesta

S2. LAW, B. C. The Aṅgas in Ancient India. *JBBRAS* 20, 1944.

.... AV V. 22.14 refers to them as a distant people along with Magadhas, Mūjavantas, Gāndharis: no territory specified: AV XV—Aṅgas and Magadhas were despised as Vrātyas (ref. A. B. KEITH, *JRAS* 1913) Gopatha Br. II 9 mentions Aṅga-Magadha as a duel group Pāṇini IV 1.70; II. 4.62 groups together Aṅga, Vaṅga, Kaliṅga, Puṇḍra etc. all placed in Madhyadeśa Aṅga Virocana is included in the list of annointed kings in Ait. Br.

S3. VENKATARAMAN, T. K. The Rakshasas. *K. V. Ranga-swami Aiyangar Comm. Vol.*, Madras 1940.

.... Rākṣasas must have been racially identical with the Dasyus of RV times

155. VEDIC GEOGRAPHY.

S1. KARMARKAR, A. P. *Pañcajanya* Province mentioned in the Kautīliya. *Bh. Vid.* VI (9), Sept. 1945.

.... it is not impossible that the Vedic bards have meant by *pañcajanya* all those people who resided in the land of Five Rivers

S2. LAW, B. C. *Rivers of India and Mountains of India*. Calcutta Geographical Society, 1944.

Rev. : S. P. CHATTERJI, *IC* XI (4).

S3. LAW, B. C. Ayodhyā in Ancient India. *IC* XI (3), Jan.-Mar. 1945.

{also in *JGJRI* I (4)} Śunaḥśepa speaks of this town as a village (Ait. Br. VII 3.1) also ref. Śāṅkhāyana ŚS XV. 17.25

XX. INDUS VALLEY CIVILISATION

156. INDUS CIVILISATION : GENERAL.

S1. KARMARKAR, A. P. The Age of the Mohenjo Daro Civilisation. VI Ind. Hist. Congress, Aligarh 1943.

.... Mohenjo Daro civilisation is one homogeneous whole it could only be a civilisation of a people, who are popularly styled as Dravidians later on whole of RV shows knowledge of I. V. Civil. the Matsyas (or Mīnas) had taken part in the Dāśarājña battle ; Śiśnadeva, Mūrādeva, Horse-headed and Six-eyed Asura, the Paṇis as *mṛdhravāk* and *grathins* (composers), knowledge of *ayas*, art of spinning and weaving, forts, towns etc. are the indications AV shows clear traces of this civil.—cult of *ekavṛātya*, *aśvattha* tree, divine nature of serpent, *kāma* exorcisms, magic and folklore—all point to its non-Vedic character. Manu and the fish legend is perfectly historical age of Indus civil. extended up to the date of the flood which took place immediately after the Bhārata war

S2. PUSALKAR, A. D. Pre-Aryan and Non-Aryan in the Indus Valley. VI Ind. Hist. Congress, Aligarh 1943.

.... Indus Valley people were not homogeneous, nor were the Vedic people so Age of RV can be 5000 B.C. ; RV is considerably earlier than I. V. civil RV shows no traces of migration from outside Saptasindhu is the cradle of

the Vedic people They were the earliest inhabitants of the Indus Valley

S3. STUDENT OF ARCHAEOLOGY. Indus Valley Civilisation Six Thousand Years Back. *Hindustan Review* LXXIII.

[A detailed Review of M. S. VATS's *Excavations at Harappa*, 2 Volumes, 1940].

157. SEALS AND SCRIPT.

S1. HERAS, H. Two Rings of the Museum of Ibiza (Spain). *R. K. Mookerji Comm. Vol.* (Part I), Allahabad 1945.

.... A sign borne by the first ring is one of the signs of the proto-Indian script and reads *Kon* (= king)

S2. HRONZY, Bedrich. *O Nejstarsím Stehování Narodů a o Problemu Civilisace Proto-Indické*. University, Prague 1939.

[in Czech] attempts decipherment of a proto-Indian seal from Ur, containing 3 cuneiform signs Hittite hieroglyphics may be assigned to the beginning of 3rd mill. B.C.

see also

Rev. : D. DIRINGER, *JRAS* (1941).

S3. RYPKA, J. *Die älteste Völkerwanderung und die proto-indische Civilisation : ein Versuch, die proto-indischen Inschriften von Mohendscho-Daro zu entziffern*. Oriental Institute, Prague 1939.

[The earliest Migration and the Proto-Indian Civilisation : An attempt to decipher the proto-Indian inscriptions at Mohenjo-Daro] German translation of HRONZY'S Czech book on the subject

S4. SASTRI, S. Srikantha. Hieroglyphic "Hittite" and Proto-Indic Scripts. *Bh. Vid.* IV (1).

.... An examination of HRONZY'S claim to have found the clues to the Indic script

160. RELIGION.

S1. KARMAKAR, A. P. Human Sacrifice in Proto-India. *ABORI* 25, Dec. 1944.

.... institution of human sacrifice is of pre-Aryan origin in India Mohenjo-Daro finds indicate the existence and wide prevalence of the cult The number of victims was normally 7 Aryans adopted the cult from the proto-Indians on account of the fusion of races

S2. KARMARKAR, A. P. *Purāṇic Cosmogony (Its Proto-Indian Origin and Development)*. R. K. Mookerji Comm. Vol. (Part I), Allahabad 1945.

S3. KARMARKAR, A. P. *The Liṅga Cult in Ancient India. (Its Proto-Indian Origin and Early Development)*. B. C. Law Comm. Vol., Calcutta 1945.

.... R. G. BHANDARKAR expresses the view-point that Liṅga-worship had not come into vogue at the time of Patañjali for the instance he gives under Pāṇini V. 3.99 is that of an image (*prakṛti*) of Śiva as an object of worship and not of any emblem of that God. CREUZER represented it as, next to that of Trinity, the most eminent religious form of India. STEVENSON thinks that it was prevalent amongst the Dravidians alone. Some scholars, like KITTEL, opine that the cult must have first originated in the western nations and even among the Greeks RV bards refer to the phallic god in a curt manner (*Śisnadeva* from Dravidian word *sunni*). This proves the non-Aryan nature of the phallic cult. Mohenjodaro inscriptions corroborate this view-point M. D. cult-stones* are classified by MARSHALL in (1) baetylic, (2) phallic, (3) *yonī*-ring stones Acc. to HERAS, the early Liṅga-worshippers were Kāvāls and Bilavas. He thinks that the cult was first introduced in M. D. region by the Mina King RV refers to Liṅga-cult (VIII. 21.5, X. 99.3) through the word, *Śisnadeva*. The word was understood by scholars as 'those who have phallus as their deity'. KARMARKAR rejects that interpretation. Acc. to him *Śisnadeva* = God possessed of *śisna* This is the Vedic curt way of abusing the nude God, Śiva The word, Rudra (*sthānu*) conveyed the meaning of a standing figure of Śiva in *ūrdhva-liṅga* posture

161. PEOPLE.

S1. CHAUDHARI, Nanimadhab. *The Pamirian Alpines in the Indus Valley in Chalcolithic Times*. CR, June 1945.

.... evidence of crania, method of disposal of the dead, and language would prove the presence of brachycephalic Indo-Aryans in the Indus Valley during chalcolithic times they were Pamirian Alpines they were there long before the long-headed RV Indo-Aryans entered India Their culture and language were akin to those of RV Indo-Aryans from this distinct stock of Pamirian Alpines have descended the Indo-Aryans of the Outer Countries of Indian History Pamirian Alpines or brachycephalic Indo-Aryans

speaking an IE language had the principal share in the development of the Indus religion elements in the Vedic religion, which appear to be borrowed from the Indus religion, were contributed by them most of the important elements of that religion appear, even with their characteristic mode of representation, in Buddhism and Jainism which originated in Eastern India outside the Midlandic ring where the earlier non-Vedic Indo-Aryans are admitted to have immigrated in pre-historic times and thence spread to north, south and west

XXI. BIBLIOGRAPHY, BIOGRAPHY, COLLECTIONS

163. CATALOGUES OF MANUSCRIPTS.

- S1. *Catalogue of the Anup Sanskrit Library, Bikaner*. Ed. RAJA, C. Kunhan ; SARMA, K. M. K. Bikaner 1944.

[A large number of MSS. of Vedic works].

164. BIBLIOGRAPHICAL WORKS.

- S1. DASGUPTA, C. C. Bibliography of ancient Indian terra-cotta figurines. *JASBL* IV ; X, 1938 ; 1944.

- S2. *The Writings of Ananda K. Coomaraswamy*. Ed. LADD, Helen E. *Ars Islamica* IX, 1942.

- S3. MORAES, George M. *Bibliography of Indological Studies* Konkan Inst. of Arts and Sciences, Bombay 1945.

Rev. : U. N. GHOSH, *MR* (Dec. 1945).

166. INDOLOGICAL STUDIES.

- S1. POLEMAN, Horace I. *America and Indic Studies*. *S and C* VI (3).

167. COMMEMORATION VOLUMES.

- S1. *Rajah Sir Annamalai Chettiar Commemoration Volume*. Ed. NAIDU, B. V. Narayanaswamy. Annamalai Univ. 1941.

- S2. *B. C. Law Volume* (Part I). Ed. BHANDARKAR, D. R. ; SASTRI K. A. Nilakanta ; BARUA, B. M. ; GHOSH, B. K. ; GODE, P. K. Indian Research Institute, Calcutta 1945.

- S3. *Bhārata-Kaumudī* : Studies in Indology in honour of Dr. Radha Kumud Mookerji. (Part I) Ed. SIDHANTA, N. K. ; LAW,

B. C. ; CHATTERJEE, C. D. ; AGRAWALA, V. S. Indian Press, Allahabad 1945.

S4. *Woolner Commemoration Volume*. Ed. SHAFI, Mohammad. M. C. L. Das, Lahore 1940.

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